CENSUS OF INDIA 1961

VOLUME IX

MADRAS

PART VI

VILLAGE SURVEY MONOGRAPHS

20. HALLIMOYAR

P. K. NAMBIAR

OF THE INDIAN ADMINISTRATIVE SERVICE

SUPERINTENDENT OF CENSUS OPERATIONS, MADRAS

AND

T. B. BHARATHI

OF THE MADRAS CIVIL SERVICE

DEPUTY SUPERINTENDENT OF CENSUS OPERATIONS

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[Census Report—Vol. No. IX will relate to Madras only. Under this series will be issued the following publications.]

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FOREWORD

Apart from laying the foundations of demography in this sub-continent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions'. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

In the last few decades, the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralization on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole state in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive; the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type-studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows:

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e. g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry-workers etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

(b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500–700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication, such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus, there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield; and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959, the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March, 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in September, 1959 Conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum [May 1961], Darjeeling and Srinagar [June 1961], restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered and also because the 'Consanguinity' Schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and growing desire on the other to draw conclusions from statistics, to regard social and economic data as inter-related processes, and finally to examine the social and economic processes set in motion through land-reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December, 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve: to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in an Appendix.

New Delhi
July 30, 1964.

ASOK MITRA,
Registrar General, India.

PREFACE

An interesting feature of 1961 Census is the preparation of Village Survey Monographs. Madras State has chosen 40 villages for the Survey and this monograph on Hallimoyar is the twentieth of the series.

Hallimoyar is a small village at the foot of the Nilgiri Hills, predominantly inhabited by the Scheduled Tribe of Irulas. The mainstay of the population is cultivation. Besides, Irulars still continue to gather wild roots, tubers and berries. However, signs of change are noticed in their customs and manners, chiefly due to the establishment of Thengumarahada Co-operative Farming Society in its close neighbourhood. The pattern of change will be of interest to the reader.

P. K. NAMBIAR

LIST OF VILLAGES SELECTED FOR THE SURVEY

1.	Ayyangarkulam*	...	Chingleput District
2.	Sunnambukulam	...	,,
3.	Lakkinayakkanpatti	...	South Arcot District
4.	Thadagam*	...	,,
5.	Arkavadi	...	,,
6.	Hasanamapettai	...	North Arcot District
7.	Paravakkal	...	,,
8.	Arkasanahalli*	...	Salem District
9.	Kanakagiri*	...	,,
10.	Pappanaickenpatti	...	,,
11.	Aladipatti*	...	,,
12.	Iswaramoorthipalayam*	...	,,
13.	Kumbalam	...	,,
14.	Nellithorai	...	Coimbatore District
15.	Hallimoyar**	...	Nilgiris District
16.	Kinnakorai	...	,,
17.	Vilpatti*	...	Madurai District
18.	Sirumalai	...	,,
19.	Periyur	...	,,
20.	Thiruvalavayanallur	...	,,
21.	Thenbaranadu*	...	Tiruchirapalli District
22.	Thiruvellarai*	...	,,
23.	Ariyur	...	,,
24.	Kadambangudi*	...	Thanjavur District
25.	Vilangulam	...	,,
26.	Kunnalur*	...	,,
27.	Kodiakkarai	...	,,
28.	Golwarpatti	...	Ramanathapuram District
29.	Visavanoor*	...	,,
30.	Athangarai*	...	,,
31.	Ravanasamudram*	...	Tirunelveli District
32.	Pudukulam*	...	,,
33.	Alwarkarkulam	...	,,
34.	Kilakottai	...	,,
35.	Odaimarichan	...	,,
36.	Kuvalaikanni	...	,,
37.	Koottumangalam	...	Kanyakumari District
38.	Kadathuchery*	...	,,
39.	Kottuthalazhamkulam*	...	,,
40.	Kadukkara*	...	,,

**Already published*

***The present volume (No. 20 of the series)*

VILLAGE SURVEY REPORT

ON

HALLIMOYAR

Field Study:	...	...	M. KRISHNAMURTHY, M. A., *Research Assistant.*
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Sketches:	...	...	M. K. MURUGESAN, *Artist.*

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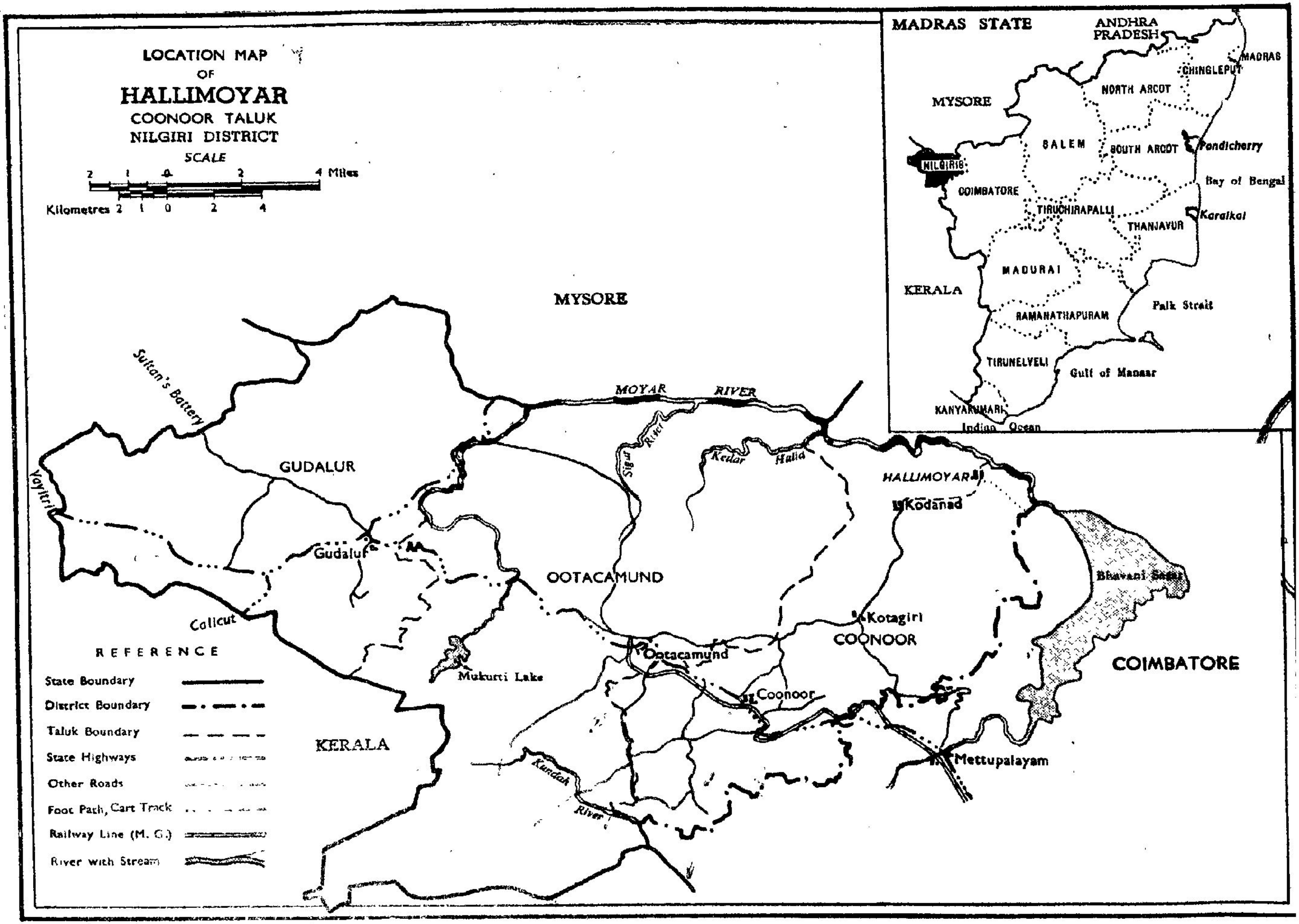


LOCATION MAP
OF
HALLIMOYAR
COONOOR TALUK
NILGIRI DISTRICT
SCALE
2 1 0 2 4 Miles
Kilometres 2 1 0 2 4
MYSORE
MADRAS STATE
ANDHRA PRADESH
MADRAS
CHINGLEPUT
NORTH ARCOT
MYSORE
SALEM
SOUTH ARCOT
Pondicherry
NILGIRIS
COIMBATORE
Bay of Bengal
TIRUCHIRAPALLI
Karaikal
THANJAVUR
MADURAI
KERALA
Palk Strait
RAMANATHAPURAM
TIRUNELVELI
Gulf of Manaar
KANYAKUMARI
Indian Ocean
Sultan's Battery
GUDALUR
MOYAR RIVER
Sigur River
Kedar
Halid
HALLIMOYAR
Kodanad
Vayitri
Gudalur
OOTACAMUND
Bhavani Sagar
Kotagiri
Calicut
COONOOR
COIMBATORE
Ootacamund
Mukurti Lake
Coonoor
KERALA
Kundah River
Mettupalayam
REFERENCE
State Boundary
District Boundary
Taluk Boundary
State Highways
Other Roads
Foot Path, Cart Track
Railway Line (M. G.)
River with Stream

CHAPTER I

INTRODUCTION

Location of the village

HALLIMOYAR is a tribal village at the foot of the Nilgiri hills on the north-eastern corner of Nilgiris district. The village is situated in a narrow gorge called the Mysore ditch along which the River Moyar wends its way towards the east to join the River Bhavani at a place now named Bhavanisagar. In the Nilgiris District Gazetteer, this 'Mysore ditch' is described as 'a curious narrow trench with steep sides'. The eroded gorge, about 900' deep, is clearly visible from many points on the northern edge of the Ootacamund plateau higher up above. As one goes along the Moyar river towards the east, the gorge widens to some extent and when it opens into the Bhavani valley, the mouth of the gorge is about five miles wide. The length of the gorge from Bhavanisagar where Moyar confluences with Bhavani, to Tippakadu where Moyar drops into the gorge is about 35 miles. Hallimoyar village is situated half-way along this east-west gorge on the southern side of the River Moyar. Though the village is within the limits of Coonoor taluk in the Nilgiris district, it does not belong to the high plateau which is the essential characteristic of the district. Coonoor taluk has an elevation of about 6,000 feet above sea level, whereas Hallimoyar has only an elevation of about 1,300 feet. From the edge of the Kodanad plateau or from the Rangaswami Peak in Coonoor taluk, one could see Hallimoyar village in the deep ravine below, but to reach it from the plateau, one has to climb down a pricipitous slope. This at least is not so difficult, but to return back from Hallimoyar to Kodanad is virtual scaling up the hills. So when the taluk and district officials, and even the Block officials, had to visit the village, they do not go by the shortest route but take a circuitous journey via., Mettupalayam and Bhavanisagar which are in Coimbatore district. The way upto Bhavanisagar is quite good. This could be reached by a good road from Mettupalayam which is the nearest rail head. Bhavanisagar is also connected by good roads from Coimbatore, Erode, and Tirupur. Bhavanisagar is a newly-created township. A five-mile long dam, which is mostly earthen except for the central concrete portion, impounds the waters of the rivers Bhavani and Moyar into a beautiful lake called the Bhavanisagar. The dam was completed in 1953 under the Lower Bhavani Project. The Bhavanisagar township was founded at the time of the commencement of the Project. Before that, the place which went by the name of Danayakankottai was a forlorn one, being covered partly by jungles and partly by cultivated fields. This historically famous Danayakankottai, which got submerged in the new reservoir, was the taluk headquarters during the tumultuous reign of Tippu Sultan. The fort was said to have been built in the latter half of the 13th century by Perumal Thanda Naicken who was the general of the Hoysala King, Narasimha III, in whose period Kongunad was under the rule of the Hoysalas. It had strategic importance in those days, because it lay at the mouth of the gorge, along which the land-route from Mysore to Coimbatore passed. This gorge near about Danayakankottai also went by the name of Gijaletti Pass. Even during the so-called discovery of the Nilgiris plateau by the Britishers in the beginning of the nineteenth century, the first two Englishmen, Dr. Francis Buchanan in 1800, and Mr. William Key in 1812, proceeded towards the Ootacamund plateau from the base at Danayakankottai along this gorge. Their routes must have been to some distance the same as the route we took to reach Hallimoyar from Bhavanisagar town.

Way to Hallimoyar

2. Our route to Hallimoyar from Bhavanisagar town is by a cart-track passing through the reserve forest, along the northern bank of the Moyar river. After traversing a distance of about 21 miles, we cross the river by a ferry and reach the newly-founded co-operative farming village of Thengumarahada. The formation of this flourishing Thengumarahada Co-operative Farming Society, in which 141 members cultivate about 288 acres of wet and 137 acres of dry lands in the midst of reserve forest, has an interesting account dating back from 1948. As the starting of this co-operative farming village with a population of about 1,400 has largely influenced the life of the tribal inhabitants of Hallimoyar in

several aspects, we may be dealing about it at a later stage. From Thengumarahada, Hallimoyar is only at a distance of about three miles which is covered by a forest pathway. Between this forest path and the river is a long hill, covered by forest and rising upto an elevation of 2,183 feet above M.S.L.

From Hallimoyar, the Moyar river could be reached within a distance of a mile but as there is no ferry across the river at this point, the inhabitants of Hallimoyar never take this route to go to Bhavanisagar. They generally go by the circuitous route via., Thengumarahada. Or, they walk upto Kallampalayam a similar tribal village, about five miles to the south-east of Hallimoyar, cross the river by a ferry and then walk further a distance of about twelve miles to reach Bhavanisagar. As already said the cart-track from Bhavanisagar to the ferry point even near Thengumarahada runs across the jungly reserve forest. This cart-track, though belonging to the Forest Department is maintained and made jeepable by the Thengumarahada Co-operative Farming Society at an annual cost of about Rs. 5,000. A jeep-van belonging to this society makes a daily trip from Thengumarahada to Bhavanisagar and back for the purpose of carrying mail, and for bringing the household articles required by the people of Thengumarahada. It also incidentally carries passengers for a fixed hire, between the two places.

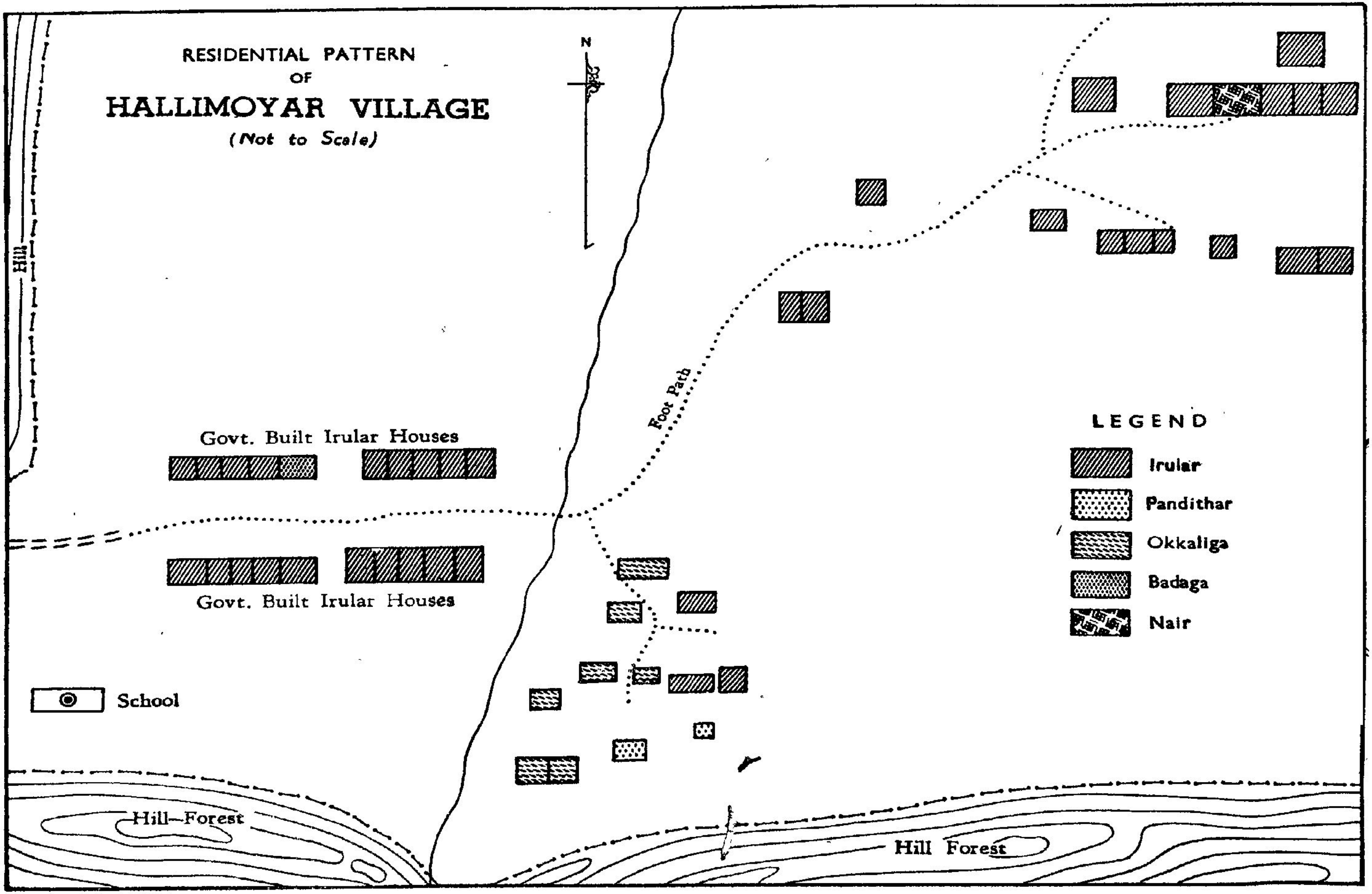
Scenery around the village

3. The view of the mountains all around Hallimoyar is enchanting. On the north is the Talamalai hill range whose peaks rise upto 3,642 feet. On the south are the still lofty Nilgiri hills in which Rangaswami Peak (5,865 feet) is prominent. A few jungle streams leap towards the Moyar and they present silver streaks quite in contrast to the greenish blue of the Nilgiri slopes. The Rangaswami Peak serves as a fitting backdrop to this tiny tribal village. As the Moyar gorge is narrow, and curves a little towards the south on the eastern side, we see from Hallimoyar, hills at close proximity on all the four directions. In whichever direction we turn, we see only forest clad slopes, but the thickness of the forest however is not uniform. We see that the Nilgiri slopes are more deciduous and closely covered than the Talamalai forest which thins out at higher elevations. The Moyar river, which flows at a distance of about a mile towards the north from the village, is covered upon either bank with tall trees and the serpentine river reveals itself only at occasional gaps. The river is joined by a number of jungle streams on either side but the flow in the main river is regulated to some extent because of the existence of the Moyar Hydro-electric Scheme, located higher up above in the river. A new-comer to Hallimoyar on seeing the mountains and the elephant-infested forests all around, feels a little awe-struck but the intensity of this feeling is to some extent lessened because of the proximity of the new developing settlement of Thengumarahada, humming with life. Close to Hallimoyar, a jungle stream by name Kookalthorai Halla runs across and joins the the river Moyar. The waters of this stream are diverted by an improvised bund and made use of, for irrigating about 20 acres of land in the village. The lay of the land near Hallimoyar is a gradual slope from south to north, i.e., from the Nilgiri slopes to the Moyar river.

Flora and fauna

4. The forest around Hallimoyar though thick, does not contain much of valuable timber-giving trees. Teak, Rose-wood and Irul do not come up well in these forests. But sandalwood trees occur in large numbers. Bamboos are not widespread. Generally the tree growth here is found to be stunted except on the river banks where tall Maththi (*Terminalia Tomentosa*), wild mango (*Buchania Latifolia*), wild Jambolina and Vagai (*Acacia Speciosa*), grow upto some height. In the interior forests plenty of tamarind and margosa trees are found. The other non-descript trees found in the forest are the following:

Thuba	
Pudathalai	(*Zapania Somnifera*)
Karachi	
Kilian	
Goose berry	(*Phyllanthus Cannabinus*)
Sellai	
Panchi	
Galnut	(*Terminalia Chebula*)
Soapnut	
Elandai	(*Zizyphus Jinjuba*)
Malai Vembu	(*Melia Azadarach*)
Ettikai	(*Strychnos nux-vomica*)
Kattu Elimichai	
Tanukku	


RESIDENTIAL PATTERN
OF
HALLIMOYAR VILLAGE
(Not to Scale)
N
Hill
Govt. Built Irular Houses
Govt. Built Irular Houses
Foot Path
School
Hill—Forest
Hill Forest
LEGEND
Irular
Pandithar
Okkaliga
Badaga
Nair

Close to Hallimoyar, a few coconut trees, one or two jack trees and a few mango trees have been planted and are giving fruits. The fauna of the area is rich. Most types of wild animals are found in the forests. The frequent visitors from the forest to the village especially during the pre-harvest period, are the elephants. They are inter-State travellers. They frequently cross the boundary line between the States of Mysore and Madras. The other wild animals found here are the tiger, leopard, bear, gaur, wild dog, wild boar, etc. The inoffensive animals which roam about in the forest are the sambar, spotted deer, monkeys, rabbits, gauna, squirrels, mongoose, etc. The birds found here are the green pigeons, parrots, peacocks, wild fowls, sparrows, etc. The reptiles listed by the villagers are the pythons, cobras, vipers, Surattai, etc. The domestic animals reared by the villagers are the ox, sheep, dog and cat. The forest officials ban the rearing of goats.

Climate and rainfall

5. Being in a deep narrow valley between two ranges of hills running close to each other, the climate of Hallimoyar is generally hot for most parts of the year. Due to radiation of heat by the mountains, the summer in the village becomes unbearably sultry. But in the winter months of December to February fog sets in and the climate becomes very chill. The place ought to get the benefit of both the South-West and North-East Monsoons but being in a rain shadow area, the rainfall here is not quite appreciable. The annual rainfall in this place is estimated to be about 30 inches. The village, some ten years back, was considered a highly malarial one but now it is free of this scourge.

Soils

6. The soil of the village is fertile and consists mostly of red loam. The rich organic matter and alluvial soil washed by the rains from the Nilgiri slopes get deposited in the cultivated fields of the village. Not much effort is therefore needed on the part of the villagers, to retain the fertility of the cultivable lands.

Population

7. Hallimoyar is a very tiny village, barely 95 acres in extent including the cultivable lands which come to only 38·94 acres. The population of the village according to our survey, taken in 1963, is 191, consisting of 90 males and 101 females. They form forty-four households.

The People

8. Hallimoyar is essentially a tribal village. Irular is the tribe living here. This comes under the list of Scheduled Tribes. Twenty nine out of the 44 households in the village belong to this tribe. The other 15 households are new-comers and they consist of seven Okkaliga households, two Pandithar households, one Mudaliar, one Nair, two Badaga, one Sholaga and one Reddiar household. Agriculture is the mainstay of the village. About 20 acres of paddy and 16 acres of dry crops are raised for the sustenance of the villagers. The Irulars, besides agriculture, also engage themselves in collection of minor forest produces and in rearing a few herds of cattle. The Irulars meet part of their food needs by gathering wild roots, tubers and berries from the forest all around. They have very little incentive to cultivate their lands and so a few households of Okkaligas, a Mudaliar and a Reddiar have come to stay in the village. A barber and a washerman have also come to meet the service needs of the people.

Settlement History

9. There is no record to show when the settlement history of Hallimoyar began. The Irulars must have been living there for generations together. A number of Irular settlements from Danayakankottai to Masinangudi all along the Moyar gorge or 'Mysore ditch', as otherwise described, seemed to have existed from very early times. The Irulars of these different settlements were having social relationship between themselves and they continue to do so even now.

Two decades ago, a contractor of forest minor produces, by name Rahim Khan was frequently visiting Hallimoyar from Sirumugai, a village near Mettupalayam. He was employing the Irulars of the village in the collection of minor produces. He freely advanced money to them and ultimately got about 12 acres of their land on mortgage. He then started wet cultivation of these lands by raising paddy with the aid of the waters of a jungle stream flowing close by. The understanding then was that he should return the lands as soon as the advances taken are repaid, but the Irulars never repaid the advances and the lands never got back into their hands. A few years later, Rahim Khan transferred his rights to one Balshi Sait who cultivated the lands with the help of his brother Pirkhan Saheb. After his death, his son Mohamud Khan held the lands for a couple of years and

then sold them away to one Sanjeevi Samiar of Adumandhai Estate in Kilkotagiri. From this Samiar, the lands passed on to one Sanjeevi Reddiar and from him to his nephew, the present owner Raju Reddiar. By employing the very same Irulars and a few other Okkaligas brought from Thengumarahada, he is cultivating the land. The stay of this Reddiar in the village is however seasonal and he often returns to Kotagiri. He has practically no part in the social life of the village.

When the Thengumarahada Co-operative farming village was started some ten years back, it attracted a number of agricultural labourers from villages in Gobichettipalayam and Avanashi taluks lying near about Bhavanisagar. A few of them spilled over to the adjoining village of Hallimoyar. That is how seven Okkaliga households and a Mudaliar household came to settle down in Hallimoyar. Two Pandithars (Barber community) and a Dhobi belonging to the Badaga community also came to the village for pursuing their traditional occupations. The head of the Nair household came as a cook of the Tribal Welfare Residential School.

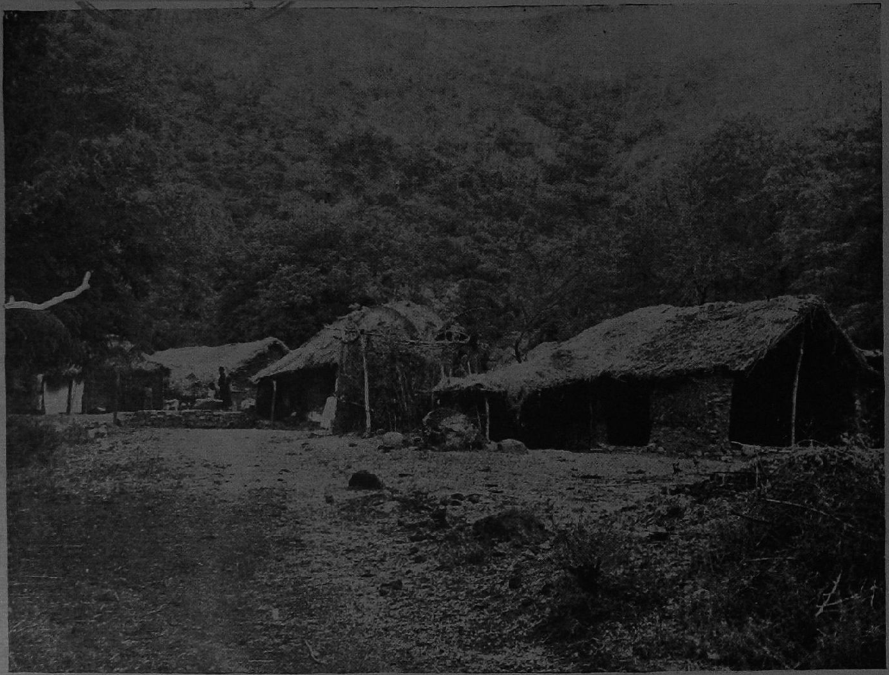
Besides these, there is another new-comer belonging to the Badaga community. He also came alone some 20 years back and is now raising a family with an Irular woman. He is cultivating a small piece of land taken on lease and he prefers to call himself an Irula. He is interested in the welfare of the Irulas and is acting as their spokesman. He is in fact providing a leadership for them. The Irulas in turn have forgotten the bad feelings they originally entertained against this outsider, who enticed away a woman of their tribe, and are now following his advice in many worldly matters.

TABLE No. I

Settlement History

Caste/Tribe	Total No. of House holds	No. of households settled: Before 5 generations			Between 4—5 generations			Between 2—3 generations			One generation			Present generation			Not known			Places from which the families have migrated
		Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females	
Irular	29	27	56	70	...	...	...	...	...	...	...	...	...	...	...	...	2	5	2	Within the taluk
Okkaliga	7	...	...	...	...	...	...	...	...	...	3	6	6	4	9	9	...	...	...	do
Pandithar	2	...	...	...	...	...	...	...	...	...	...	...	...	2	2	2	...	...	...	Within Coimbatore Dt.
Mudaliar	1	...	...	...	...	...	...	...	...	...	...	...	...	1	3	2	...	...	...	Within the taluk
Nair	1	...	...	...	...	...	...	...	...	...	...	...	...	1	1	4	...	...	...	Mettupalayam
Badaga	2	1	5	4	1	1	1	...	...	...	...	...	...	...	...	...	...	...	...	Within the taluk
Reddiar	1	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	do
Sholagar	1	...	...	...	...	...	...	...	...	...	...	...	...	1	1	1	...	...	...	do
Total	44	28	61	74	1	1	1	...	...	...	3	6	6	10	17	18	2	5	2	

A view of Thengumarahada from a height



The Okkaliga locality

Administrative Institutions

10. In the old map attached to the Manual of the Nilgiris District printed in 1880, Hallimoyar and the forests around it are shown as belonging to Coimbatore district. It is not known when this bit came to be included in the Nilgiris district. At present, the village is in Coonoor taluk of the Nilgiris district and is included in Kil Kotagiri firka. For purposes of welfare activities, it is included in the Kotagiri Community Block. The village along with Kallampalayam and Thengumarahada form a village Panchayat going under the name of Thengumarahada Panchayat. The Panchayat office is located at Thengumarahada. An Experimental Post Office is working here and it serves Hallimoyar also. In many other respects also Thengumarahada is looked upon as a town and nearest shopping centre by the inhabitants of Hallimoyar. The place contains a few tea-shops, a Co-operative Store in which all kinds of provisions and consumer goods are sold, a rice mill and a Co-operative Credit Society, which has one or two members even in Hallimoyar. So the villagers of Hallimoyar have frequent contacts with Thengumarahada. The only public institution located at Hallimoyar itself is the Tribal Welfare Residential School run by the Harijan Welfare Department. It was formerly manned by a single teacher. The strength of the teaching staff has now been increased to two. These teachers also live in the village and their advice on many worldly matters is sought by the villagers. The village officers of Hallimoyar do not live in Hallimoyar. They live in some place near about Kil Kotagiri. We originally thought the villagers would be inconvenienced because of the non-availability of the village officers at close range. The Irulars on the other hand feel otherwise. The Grama Sevak attached to the Community Development Block lives in Thengumarahada and he makes a trip to Hallimoyar once or twice in a month. A mid-wife stationed at Thengumarahada makes a weekly visit to Hallimoyar.

CHAPTER II

PEOPLE AND THEIR MATERIAL CULTURE

Ethnic Composition

11. Till a few years back, Hallimoyar was mono-ethnic in its composition. The Irulars were the only people who were living in this remote settlement embedded in the midst of the forest. The other people did not dare to go and live there because, it was highly malarial. The first person outside the tribe to come and settle there was a Sholaga who came alone and settled down with an Irular woman. The Sholagas also belong to a Scheduled Tribe, living in the Talamalai and Talavadi hills on the other side of the Moyar. They are a Kanarese-speaking primitive people and in several respects they resemble the Kanarese-speaking Irulars. The next person to come and settle in Hallimoyar was a Badaga who opted to live with an Irula woman. The third to come, and that too on a temporary basis, was a Reddiar who came in possession of some 12 acres. The Reddiars belong to Telugu caste who migrated to the Tamil country during the Vijayanagar period. They are very good agriculturists, and in many districts of Madras State, they are prosperous as land-owners and progressive cultivators. It is this pioneering spirit among the caste-people which has emboldened a Reddiar to acquire lands in an inhospitable area. For carrying out cultivation, he could not depend too much on the labour of the indolent Irulars. He had to import other labourers from the plains. They came in the shape of Okkaligas who are predominant in the adjoining plains of Avanashi and Gobichetti-palayam taluks. Some of these Okkaliga households came straightaway to Hallimoyar ; some others came to Thengumarahada and then shifted to Hallimoyar. One of the households of Hallimoyar belongs to a Mudaliar community who also came to Hallimoyar in search of agricultural labour. Table No. II gives the ethnic composition of the households in Hallimoyar. It may be seen that two households here belong to Pandithar caste which is actually a community of barbers. They came and settled in this village partly for engaging themselves as agricultural labourers and partly for extending their traditional service of shaving to the local inhabitants. At present, one household of them is engaged in the occupation of a barber and the other in agricultural labour. The name of the barber caste in Coimbatore district is Navithan and a few among them take to the caste title of Pandithar. In village life this community occupies a slightly superior status than a Harijan, but is still considered as low by the other caste Hindus.

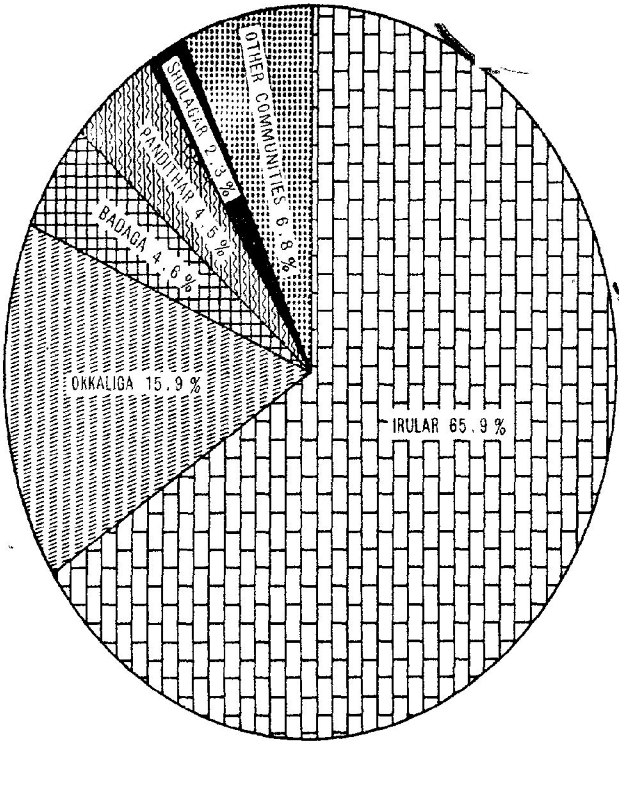
TABLE No. II

Ethnic Composition

Community	Total No. of households	Persons	Males	Females
Hindus				
Irular	29	133	61	72
Okkaliga	7	30	15	15
Pandithar	2	4	2	2
Mudaliar	1	5	3	2
Nair	1	5	1	4
Badaga	2	11	6	5
Reddiar	1	1	1	...
Solagar	1	2	1	1
Total	**44**	**191**	**90**	**101**

Of the other two households in Hallimoyar one belongs to the Nair caste of Malabar and the other to the Badaga caste of the Nilgiris. The Nair is a non-Brahmin community of Kerala. The people of this community are a pushing people, seeking any kind of occupation anywhere in India or even outside. In Coimbatore and Nilgiris districts, they could be found in all miscellaneous types of occupations. A few of them are employed as cooks. The head of the particular Nair household in Hallimoyar came to this village from Mettupalayam and got employed by the Harijan Welfare Department as a cook of the Residential school run by it. One of the two Badaga households residing in this village engages itself in the occupation of washing clothes. The other is engaged in cultivation. The Badaga community is predominant in the Nilgiris district only. Though the primary occupation of the Badagas is agriculture, there are some among them engaged as carpenters, sawyers, tailors, barbers, washermen, and scavengers. Their mother-tongue is a dialect of Kanarese. The Badagas are believed to be once the migrants from the Kanarese area of Mysore. They are said to have migrated to the Nilgiris some three centuries ago

ETHNIC COMPOSITION



owing to famine and political turmoil in Mysore. According to the District Manual, the Badagas recognise 28 different castes or sects within them. Some of them are Lingayats and vegetarians. The lower sects among them do not intermarry with the higher sects. In the following pages we shall be giving a fuller account about the Irulas and the Okkaligas only. As the other communities residing in the village have only one or two households, ethnic details about them are not given here.

Irulars

12. The Irulars belong to a primitive tribe of Madras State. They are also found in the adjoining States of Kerala and Mysore. In Mysore State they go by the name of Iraligars. In Madras State they are found in almost all the districts. According to the 1961 Census, their populations in the various districts are as follows:

Madras	...	151
Chingleput	...	24,062
North Arcot	...	21,411
South Arcot	...	12,177
Salem	...	4,641
Coimbatore	...	10,598
Nilgiris	...	4,502
Madurai	...	8
Tiruchirapalli	...	2,154
Thanjavur	...	38
Ramanathapuram		...
Tirunelveli	...	6
Kanyakumari	...	87
State		79,835

It could be seen that their concentrations are mostly in the districts of Coimbatore, Nilgiris, Chingleput, Madras, North Arcot, South Arcot and Tiruchirapalli. During our ethnographic studies, it was found that the Irulars habitating the lower slopes around the Nilgiri hills in the districts of Coimbatore and the Nilgiris differ from the Irulars found in the other districts of the State. Though the Irulars in all the districts are generally short in stature and dark-skinned, the Irulars of Coimbatore and the Nilgiris, differ from the Irulars of the other districts in respect of nasal index and also in respect of several social customs and manners. These two groups of Irulars do not also have any social contacts.

Origin

13. About the origin of the Irulars, the following is found in the Manual of the Nilgiris District written by H.B. Grigg in 1880

"The Irulas—the men of darkness—belong to a still more primitive race than the Kurumbas, namely, the Bedas or hunters of the forests of the Peninsula, some of whom, like the Kurumbas, have attained to civil life and power in Mysore and the tract of country known as ancient Karnata. The Bedas of Mysore, who belonged in part to Karnata, in part to Telingana, became soldiers by profession and agriculturists, and to them belong most of the Mysore Palegars. The opinion that the Nilgiri Irulas are allied to these Bedas receives confirmation from the fact that they, like the Mysore Bedas, are worshippers generally of Vishnu, a remarkable circumstance considering the almost universal Sivaism of the aboriginal tribes of South India. This fact is still more remarkable when it is considered that the wilder tribes of Kurumbas in Mysore differ but little from the Mysore Irulas in appearance and mode of life, whilst those of the Nilagiris is not only personally resemble the Irulas, but inhabit villages which are known by the same name—*Motta*—alike situated in the lower slopes, and are occasionally found living in the same hamlets. The tribes of the plateau, however, do not confound them, in fact they hardly recognize the Irulas as inhabitants of the mountain. The identity of the Irulas of Mysore, Kurnul, and elsewhere receives further confirmation from the fact that both speak a corrupt dialect of Tamil".

The Irulas habitating the lower slopes around the Nilagiri hills live in small settlements far apart from each other along a belt from Masinangudi on the border of Mysore State, to Attapadi valley in the Western Ghats lying in Kerala State. This belt lies partly in Kanarese, partly in Tamil and partly in Malayalam areas. The Irulars living in the bordering areas of Mysore State speak a slang of Tamil mixed freely with a lot of Kanarese words. Irulars of these areas are locally known by the name of Kasavas. The Irulars living in Attapadi valley on the other hand speak a slang of Tamil mixed with a lot of Malayalam words. A gradual change in their dress-habits, social customs, and manners could be noticed as one sees them from Masinangudi in Mysore border to Attapadi in Malabar. As Hallimoyar lies half-way between the Kanarese and Tamil areas, the Irulars of this place have been influenced to greater extent by the customs and

manners relating to Kanarese areas, though they retain many of the customs and manners pertaining to the Irulars of Tamil areas. The Irulars of Hallimoyar have social contacts and marriage alliances with the Irulars of Masinangudi and Anakatti on the northern slopes of the Nilgiris, as well as with the Irulars of Kunchapanai, Sirumugai and Gandhai Pallam on the southern slopes of the Nilgiris.

Appearance

14. The Irulars are generally short in stature. They are thin and small in body build. They have prominent cheek bones and short noses which are mostly flat. Their complexion is invariably dark. In fact they derive their name, Irula, from the word *Irul* which means darkness. A few only among them tend to have slightly paler hues of darkness. Their males generally put on tufts with the forehead shaved. The tuft is tied into a tiny knot at the back. A few of the males of the younger generation however have taken to cropping their hair. Their females part the hair in the middle and tie it into a knot at the back. Though some among the Irulars have curly hair, that is not however an universal feature among them. Except, for a few, most people among them keep their hair unkept. Invariably all men have moustaches. They shave their face periodically, once in a week or fortnight. The Irulars look generally healthy. They are not now so much pestered by malaria, which was once rampant throughout the belt area in which they lived. Though they have freed themselves from the clutches of malaria, they have not yet freed themselves from their indolent habits. They hate doing manual labour. They have no inclination to do hard work in their fields. If they have sufficient food to last for a day, they will not go for work. The way in which they cultivate their fields which are fertile enough is far from happy. They practice shifting cultivation which they call as 'Kumri' cultivation. In spite of their resort to agriculture, they have not yet got over from the food-gathering stage. They collect wild roots and berries and live on them during the lean months. They have unsteady habits and they generally lead a precarious life. Yet the power they have to sustain from hunger is remarkable. In spite of their general laziness they are an agile people, who can dart into action when occasion demands. They are dare-devils when they move about in those elephant-infested forests. The speed with which they can escape from the pursuit of wild animals can never be emulated by the plainsmen. They are good marksmen. They are good at hunting and snaring birds. A few of them own muzzle loading guns which they hide in unknown places in the forest.

Religion

15. The Irulars are classed as Hindus. They profess Vaishnavism and worship Rangaswami, the presiding god of Rangaswami Peak. They have animistic tendencies. They worship Mariamman, Karibandrayan, Konatha Mari and Kondathayya. They offer animal sacrifices to these deities. They visit the Ranganathar temple at Karamadai, and the Palamalai Ranganathar temple further west of it on a mountain peak. 'They have very vague ideas even of the Hinduism they profess. Having paid the *Pujari* two annas for each village once a year, their consciences are at rest'.

The Irulars follow patrilineal line of succession for inheritance of property. They have a fairly rigid and organized caste hierarchy, which, however, is showing signs of weakening in areas which are subject to outside influences. The head of a settlement in these parts goes by the name of Oor Goundan or Oorali. The same office goes by the name of Moopan in Sirumugai, Nellithorai and other Irular villages, lying on the southern slopes of the Nilgiris. The Katta Manai is the head of a group of Irular villages. They are assisted in their duties by a messenger called Bandari. On the religious side they have the Pujari and the Pattakaran. All these offices go by heredity. When a matter for social discipline comes up before, the Oor Goundan or Katta Manai he convenes the Tribal Panchayat which includes all elderly persons of the settlement. The Panchayat is authorized to grant divorces between husband and wife.

Customs and manners

16. Divorces are easy to obtain among the Irulars. It can be obtained on grounds of incompatibility, barrenness and adultery. The divorced women are free to seek any other suitable spouse within the tribe, but these alliances, contracted for the second time, are considered more as concubinages than as regular marriages. In case divorce is granted, the question of refund of the bride-price paid by the husband is always considered and decided on merits. After the refund of the bride-price is arranged, the girl's husband's brother's wife, or the husband's mother puts a drop of castor oil on the forehead of the girl

to be divorced, and makes a line towards the back of the head. The *Tali* is then removed and all the ornaments given by the husband are returned to him. This completes the divorce proceedings and the man and woman are free to choose another spouse. The children born of the wedlock usually stay with the father. When the Panchayat is seized of complaints relating to minor offences, fines are levied and collected. The fine amounts are usually spent for common purposes during festive occasions.

The marriage ties among the Irulars are not usually stable. They snap frequently. Their women enjoy a certain amount of independence which they assert to get away from the bond of impracticable husbands. A few among them have sought spouses outside the tribe. One is living with a Badaga and another with a Sholaga. The Irular community of Hallimoyar is tolerant towards them. Polygamy is rare among them. In Hallimoyar, only one Irula is having two wives. He keeps them apart in two houses. The reason given for marrying a young girl for a second time is that he did not beget any children by the first wife. In another instance, two brothers are living with one woman as wife. The Irulars are not polyandrous. No previous account about them describes them as polyandrous. It is likely that the particular case noticed in Hallimoyar is an individual perversion.

Exogamy

17. The Irulars in the Nilgiris and Coimbatore districts form one endogamous group. The Kanarese-speaking Irulars of Masinangudi have marital relations with the Iraligars of Mysore area. They also have marital ties with the Tamil-speaking Irulars of Hallimoyar and Kallampalayam who in turn have marital ties with the Irulars living on the southern slopes of the Nilgiris. The marital chain is continuous and yet they do not generally go to a far-off settlement to seek a bride. The Irulars are divided among themselves into exogamous septs, or *Kulams* as they call it, for purposes of making marriage alliances. These correspond to *Gotrams*. The names of the *Kulams* into which they are divided are the following:

(1) Kalkatti
(2) Kuppan or Koppi-lingam
(3) Sambar
(4) Kurunagan
(5) Porigai
(6) Thevanan or Devala
(7) Koduvar or Kudagar
(8) Pungan or Poongkaru
(9) Uppili
(10) Vellai

The idea behind the division of the tribe into kulams is that people belonging to any one kulam, are members of a paternal group and so cannot seek marriage alliance within it. Any member of it should necessarily seek an alliance with some one outside it. Among the septs of the Irulars, the Kurunagar sept is considered a little superior; men belonging to this sept usually officiate as priests and masters of ceremonies in social functions. The Irulars do not have sororate and levirate customs.

Process of change

18. The Irulars are a virile but indolent people. They are generally care-free and happy. Judged from other standards, it may look that they are far backward, but actually they do not mind it. They are of course getting affected by coming in contact with outsiders. They have changed in several ways and the process of change has quickened in the past decade. In this connection, it may be interesting to know what Buchanan, who saw an Irular village on his way to the Nilgiris plateau in 1800 has to say about the Irulars. He has said about them as follows:

'The love of the marvellous, so prevalent in India, has made it commonly reported, that these poor people go absolutely naked, sleep under trees without any covering, and possess the power of charming tigers, so as to prevent those ferocious animals from doing them any injury. My interpreter, although a very shrewd man, gravely related that the Eriligaru women, when they go into the woods to collect roots, entrust their children to the care of a tiger.

On the hills the Eriligaru have small villages. That which I visited, contained seven or eight huts, with some pens for their goats; the whole built round a square, in which they burn a fire all night to keep away the tigers. The huts were very small, but tolerably neat, and constructed with bamboos interwoven like basket-work, and plastered on the inside with clay. These people have abundance of poultry, a few goats and in some villages a few cows, which are only used for giving milk, as the Eriligaru never use the plough. They possess the art of taking wild fowl in nets, which adds to their stock of animal food; and sometimes they kill the tigers in spring traps, loaded with stones, and baited with a kid. Near their villages they have large gardens of plantain and lime trees, and they cultivate the neighbouring ground after the Cotucadu fashion, changing the fields every year. One of the articles raised by this means is a new species of Amaranthus, the seed of

which they grind to flour, and use as a farinaceous substance. I have sent it to Dr. Roxburg, under the name of Amaranthus Fariniferus. Besides cultivating their gardens and fields, the Eriligaru gather wild yams (Disscorceae), and cut timber and bamboos for the people of the low country. Both men and women take an equal share of the labour in cultivating their fields. They have the advantage of a tolerably good soil, and a part of two rainy monsoons; yet, although they have fixed abodes, and of course gardens, they are greatly inferior to the subjects of the Pomang-gri, and other rude tribes who inhabit the hilly parts of Chittagong. Their huts are much poorer, and their persons are miserable. Both men and women are clothed with dirty cotton stuffs, but in much smaller pieces than those used by the other inhabitants. They speak a bad or old dialect of the Karnata language, and must be therefore of a different race from the Eriligaru that I saw at Ramagiri, who spoke a dialect of the Tamil.'

Birth ceremonies

19. The first delivery among the Irulars usually takes place in the house of the girl's parents. Subsequent deliveries take place in the husband's house. When a woman conceives for the first time, her parents come during the seventh month, give a feast to her after inviting close relatives and take her to their place for confinement. The Irulars observe birth pollution for seven days. Someone experienced in the tribe assists the delivering mother. The placenta is buried in a pit closeby and the knife used for cutting the umblical chord is thrown away into the river. For the first few days after delivery, pepper water and rice are given. Ragi meal and jaggery are given from the third day onwards. During the period of pregnancy, the woman does not take Pappaya and Thinai (a kind of millet). On the eighth day when pollution ends, the house is cleaned and the mother and the child are given a bath. A coconut is swung round three times over the head of the mother and child and smashed on the ground. Five elderly persons belonging to five different Kulams of the Irulars are invited and given a feast in the house. The naming ceremony for the child takes place in the presence of five elderly men. Some of the common names of the males are Nanjan, Geddan, Sidhan and Resan. The common names of females are Veeray, Maray, Resy, Sidhi etc. The Oor Goundan gives a present of Rs. 1.25 for the child. This is followed by cash presents by others who partake the feast on that day. There will also be group dancing on this day. The ear-boring and head-tonsuring ceremony for the child usually takes place after the fifth year in a temple.

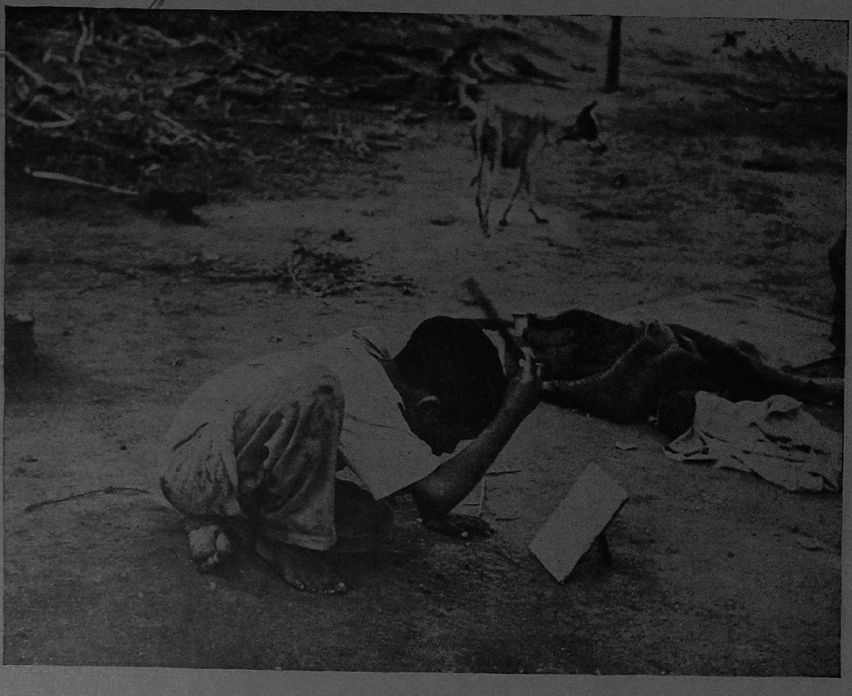
Puberty ceremony

20. As soon as a girl attains puberty, a small temporary hut is constructed with green twigs and leaves. By tradition, it is the duty of the girl's maternal uncle to construct the hut. The girl who attained puberty is ushered into the hut and she is accompanied to it by another small girl to keep company during the period of pollution. The girl who keeps company with the girl who attained puberty should belong to a different Kulam. On the eighth day, the Bandari of the community gets a pot full of water from the river and pours it over the head of the girl. The girl then takes a bath and returns home purified. The materials of the hut are taken to a place outside the village and burnt. The Irulars make a lot of revelry on this occasion of taking back the girl home. They play music and dance about. A feast is given on this day. One important item of food served on this day is a sauce made of a number of vegetables. The girl who attained puberty is asked to feed two children with the object of indicating her role of a new life. The maternal uncle of the girl makes a present to her. The present may consist of a saree, a jacket, plantain fruits, betel leaves and nuts. He has also to pay a fee of Rs. 1.25 to the Oor Goundan who in turn returns the amount to the girl as his cash present. The other relatives who have taken part in the feast also make cash presents. The dance with drums and pipes may continue to the early hours of the next day.

Marriage customs

21. Among the Irulars, there are two methods of performing marriages. According to the traditional type, before a boy wants to marry a girl, the parents of the couple contact each other and if they agree, the boy goes to the girl's house with a head-load of fire-wood. He is allowed to live there for a few days. It is said that the boy is even allowed to live with the girl in a separate house for one or two days like husband and wife. If after the trial they agree to marry, they announce the consent, and the marriage is then celebrated by inviting all friends and relatives and giving them a feast. This type of marriage is nowadays rare and is almost given up. The other type of marrying is for the boy's parents to initiate proceedings to select a bride for the boy and marry them in a ceremonious way. To ask for the hand of a girl, seven elderly persons go to the bride's place carrying with them seven walking sticks attached with jingles and seven small brass vessels filled with water. As soon as they reach the girl's house, they strike the sticks on the ground to make a jingling noise. Hearing the noise the girl's parents come out and

Sidhan, the Oor Gounder with his two wives



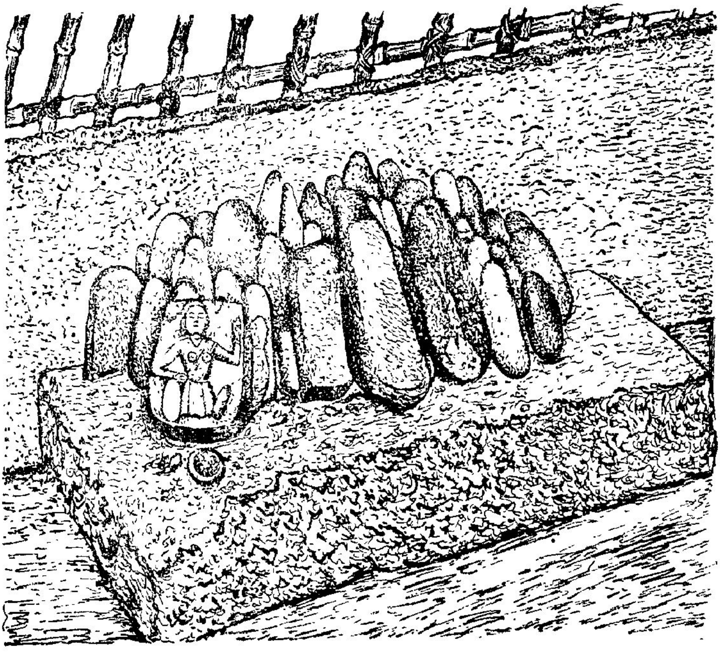
An Irula boy

understand the purpose of the visit of the guests. The relatives on the girl's side are then sent for and when all of them come, the bride-groom presents the girl's father, a mat, some sugar, and a token bride-price of 25 Paise. He touches the feet of the girl's parents and asks for the hand of the girl. If the girl's parents are willing, they retain one of the walking sticks brought by the groom's party. A feast is then given and a date for the marriage fixed. The stick retained by the girl's parents will have to be carried with the bride on the marriage day. The traditional bride-price among the Irulars is a small amount but at present higher amounts going upto even Rs. 100 are demanded depending upon the status and beauty of the girl.

On a subsequent Sunday, the girl visits the house of the bride-groom. The occasion is made use for giving a small feast and for dancing. On the day prior to the day of marriage, the girl is given a ceremonious bath and decorated with new clothes and ornaments. The bride-groom's party visit the girl's house and take her to their house for the marriage. A pandal is erected in front of the groom's house and a Thali-tying ceremony is undergone in the presence of the elders. The Katta Manai officiates the ceremonies and for that he gets a cash present of Rs. 5. A feast is given on the occasion and in the night a group dance takes place in which both males and females participate in separate groups.

Death ceremonies

22. When any one dies, intimation is sent through a Kurumba to near relatives who immediately start arriving to pay their condolences. The burial of the dead person may even be delayed for two or three days so that all the relatives could come before the burial takes place. On their arrival a Kurumba sits on the ground facing the house. The Irulars shave each other's head and the Kurumban is given presents of new clothes and some money. After this, the relatives start playing music and dance about. They keep correct step to the rythm of the pipes and drums. Both Irula men and women dance round the dead body. Usually men and women go round dancing in separate concentric circles. The dancers raise their hands to the front and wave them in a semi-circular fashion. While the movements of the men are vigorous, those of the women are slow. Though the same drums and pipes are used both for the funeral and for the marriage, the tune and the pace of the dance as well as the dress worn vary. Funeral dances go on non-stop for days together till all the near relatives gather and they too join the dance. Meanwhile a bier is made of bamboos and jungle-wood, gathered from the forest. The dead body is given a bath with



Heap of pebbles representing the dead in a Koppa Manai

cold water and dressed up suitably; a turban is tied on the head of the dead person if it is a male; a small coin is affixed on the forehead of the dead body which is then placed on the bier and carried to the burial ground. Enroute it is stopped at three places and the Irulars start dancing around it in all those three places. In the burial ground, a rectangular pit is dug by the Kurumban. He performs some poojas and the dead body is placed inside it in a sitting posture. The head is made to face the northern direction. At this juncture a small ceremony is undergone to find out whether the person died a natural death or not. An oil lamp is lighted and the poojari gazing at it becomes possessed. He goes on a frency and makes utterances. A member of the bereaved family goes to him and asks whether the death was a natural one, or the result of some sorcery. If the verdict of the poojari is that the death was a natural one, the body is buried at once. Otherwise some elaborate ceremonies have to be performed before it is buried. Each one of the gathered relatives puts a handful of earth into the pit which is then filled up. The party then returns home. The Kurumban who assisted the funeral ceremonies has to be given a vessel used by the dead man. On a subsequent convenient day within the month, the relatives of the dead person assemble and go to the river. They select a long pebble from the river bed. The size of the stone selected depends upon the age of the dead person. This is washed and then taken to a secluded shed called *Koppa Manai.* There are separate Koppa Manais for each Kulam of the Irulars. Inside this shed two heaps of pebbles could be noticed. One heap represents the dead males and another the females. After the pebble representing the dead person is placed in the proper heap, a little oil, brought from home, is poured on it. Cooked rice brought also from home, is placed before the stone and the guests leave for the village. In Hallimoyar, there is only one Koppa Manai relating to the Sambar Kulam. The Koppa Manais relating to the other Kulams are said to be located in the adjoining Irular villages and if any one belonging to those Kulams die, the pebble has to be carried to that particular Koppa Manai. They regard the Koppa Manai with awe and reverence and they do not generally go near it as they believe ghosts roam about in that locality. If any Irular dies in a village not belonging to it, he is first buried near about, but later, after a year, the bones are exhumed and sent to his village for being buried again. One other function remains to complete the final day obsequies which they call as *Kanji Seer.* This is done once in a year on a collective basis by all the households in which death took place in the year. The relatives are invited. Each bereaved household buys a new cloth. They cook rice-gruel (*Kanjee*). Three women take it to the river. The Kanjee is poured on the new clothes and these are left adrift in the middle of the river to be washed away by it. The party returns home. There will be a feast and group dancing for the night.

Consanguineous marriages

23. Consanguineous marriages are common among most communities of Hallimoyar. Of the 70 marriages enquired into in the village, 33 are consanguineous ones. The most common types of consanguineous marriages are the following:

Marrying mother's own sister's daughter...15 cases
Marrying father's own sister's daughter...11 cases
Marrying sister's own daughter ...7 cases

Out of 53 cases of marriages involved among Irulars, 24 relate to consanguineous marriages. Among the Okkaligas out of 10 marriages involved, 5 are consanguineous. Among the Irulars of Hallimoyar, 5 exogamous septs are found. They are Kal Katti, Kurunagar, Sambar, Kuppar and Thevana. The marriage alliances between these septs in this village are as follows:

Sept of the Males	Sept of the female spouses				
	Kuppar	Kuru-nagar	Kalkatti	Devanai	Sambar
Sambar	1	9	6	...	...
Kuppar	...	1	9	...	3
Kalkatti	6	9	...	...	1
Kurunagar	...	...	1	1	4
Devanai	...	...	1	...	2
Total	7	19	17	1	10

Okkaligas

24. The seven Okkaliga households are not natives of the village. They came to this village some years back in search of employment. They are now engaged as agricultural labourers. One or two have taken lands on lease on *Waram* basis and cultivate them. They came from the adjoining taluks of Gobichettipalayam and Avanashi which have a predominant population of Okkaligas. They belong to an agricultural community. They speak a slang of Kanarese. It is said that they came to Tamilnad when parts of it were under the rule of the Hoysalas of Warangal, during the 12th and 13th centuries. They got

An Okkaliga family

Kenchi with her child

settled in villages along the forest margins. They reclaimed the virgin lands and started cultivation of them. Their chief concentrations in Tamilnad are Gobichettipalayam, Avanashi and Coimbatore taluks of Coimbatore district, Dharmapuri and Hosur taluks of Salem district and a few places in Madurai district. The Okkaligas found in this State are divided into a number of endogamous septs. The most predominant sect among them in Gobichettipalayam, Avanashi and Coimbatore taluks goes by the name of Gudi Okkaligas. Since it is a long time they got settled in Tamilnad, they have got themselves accultured to many of the customs and manners of the Tamil country, but still they retain certain traits brought over by them from Mysore area. The Gudi Okkaligas are divided among themselves into a number of exogamous septs for purpose of marriage alliances. These septs have totemistic tendencies and each sept has a clan deity, for which they offer special poojas during specific occasions. The Okkaligas have a caste organisation which however has weakened in the last few decades. The head of a village is called Oor Goundan. His assistant is called Bandari. Above the Oor Goundan is the Katta Manai who is the head of ten villages. Matters of social discipline come up before the Caste Panchayat presided over by the Oor Goundan or Katta Manai. The ultimate head of the caste is called Pattakaran. They observe pollution for child birth, puberty and menstruation. Their marriage ceremonies are a little elaborate. The traditional bride-price is Rs. 12·75. They do not generally invite Brahmins to officiate in their marriage ceremonies. A priest in their own community who is called Ganikkaran officiates on such occasions. They allow divorces and widow marriages. These are however becoming rare nowadays. Their common mode of disposal of their dead is by burial unless the person was suffering from incurable diseases like small-pox, leprosy or tuberculosis. The Gudi Okkaligas are mostly Vaishnavites in their faith. But now a days they worship Siva and Murugan also. They observe all the Hindu festivals like Deepavali, Pongal, Sivarathri etc.

Dress

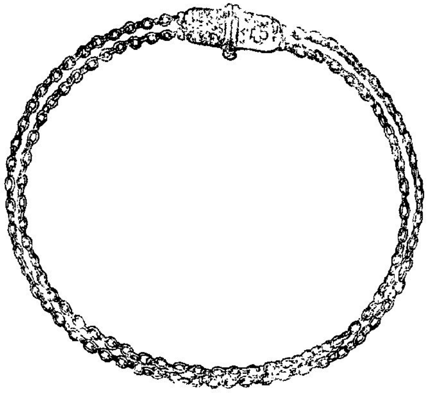
25. The dressing pattern of the Irulars of Hallimoyar is more in the style of the Iraligars of Mysore rather than on the style of the Irulars of Coimbatore or Malabar districts. Their men-folk are found in short dhoties and half-arm shirts. When they go for work they put on a towel instead of the shirt. Sometimes they cover their bodies with banians instead of shirts. They tie the dhoti, either in a simple style by winding it round the waist or by tugging one end of it between the legs. Their women wear coloured sarees of six or seven yards length. They adjust the fold to the front and throw the *pallav* over the left shoulder. The way in which they wear the saree usually looks clumsy. They wear loose jackets which are buttoned up in the front. The arms of the jackets extend upto the elbow. Very old women among them only are found without jackets; they leave the bosom uncovered. The dress-style of the Irular women of Hallimoyar is found to be different from the dress-style of the Irular women of Nellithorai village which is on the southern slopes of the Nilgiris. Nellithorai was covered by us in our Socio-Economic Survey. In Nellithorai, the Irular women tie a long cloth or saree round their waist and continue one end of it to cross their breasts and make a knot near the left arm-pit. The shoulders look bare as they do not wear blouses or jackets. The dress style of the Irular women in Hallimoyar conforms to the dress style of women in Mysore. The children among them wear dress in the style of other non-tribals. Their boys wear shorts or towels in the waists and shirts over their body. Their girls are found in skirts and blouses. From the photographs and accounts about the Irulars found in old books like the District Manual, it could be seen that they were very poorly clad in those days and that a vast change has now taken place in their dress habits. Please find below what Grigg has stated about them in 1880.

'The men seldom wear anything but the Linguti when at home in their villages, but when they work on plantations they occasionally adopt the loose cotton worn by the other tribes. The women wear a square cloth reaching from the waist to the knees, the upper part of the body being nude. They are copying many of the dress habits of the plains people. They spend a sizeable proportion of expenditure on dress. The dress habits of the Okkaligas are almost similar to those of the Irulars except that their women adjust the fold of their sarees to the rear instead of to the front. The arms of their jackets also are not lengthy as are with the Irulars.'

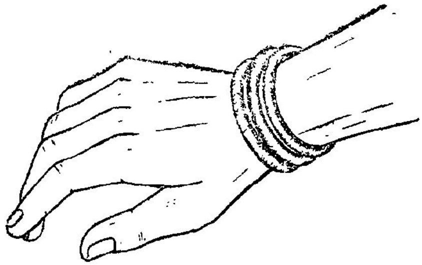
Ornaments

26. In former days, Irulars were said to be very fond of ornaments. They wore strings of red and white beads about their necks, thin wire bracelets, armlets, with ear and nose strings. Their craze for cheap jewellery and beads seems to have apparently

died down because the present day Irula women are found to wear very little jewels. Many of them have bare wrists and necks. A few only are found to wear a few pieces of ornaments which are made of cheap metal. No one is found to wear gold ornaments. Once in a year they attend the grand templefestival at Bannari near Satyamangalam and on this occasion they buy a few glittering pieces of cheap ornaments. A few of their men are found to wear finger-rings and ear-rings. Their women wear stone-studded *Kammals* in the ears and stone-studded *Mukkuthis* (nose-screws) in the noses. One or two are found to wear *Mattil* which is a small chain extending from the Kammal to the top of the ear. In the wrist they wear ordinary glass bangles or silver bangles which they call as *Thandais.* In the neck they wear either a string of glass beads or a cheap white-metal chain. In the toes, married women wear *Minjis* (toe rings). One Irula woman was found to wear *Golusu* in the ankles. Some women possess key-chain made of cheap metal. This has leaf-like key hook, a tooth pick, a ear pick and an ornamented key which they never use. The married women among them wear *Talis* which are smal in size and semi-spherical in shape. It is found that the Okkaliga women wear a little more jewellery



Silver chain



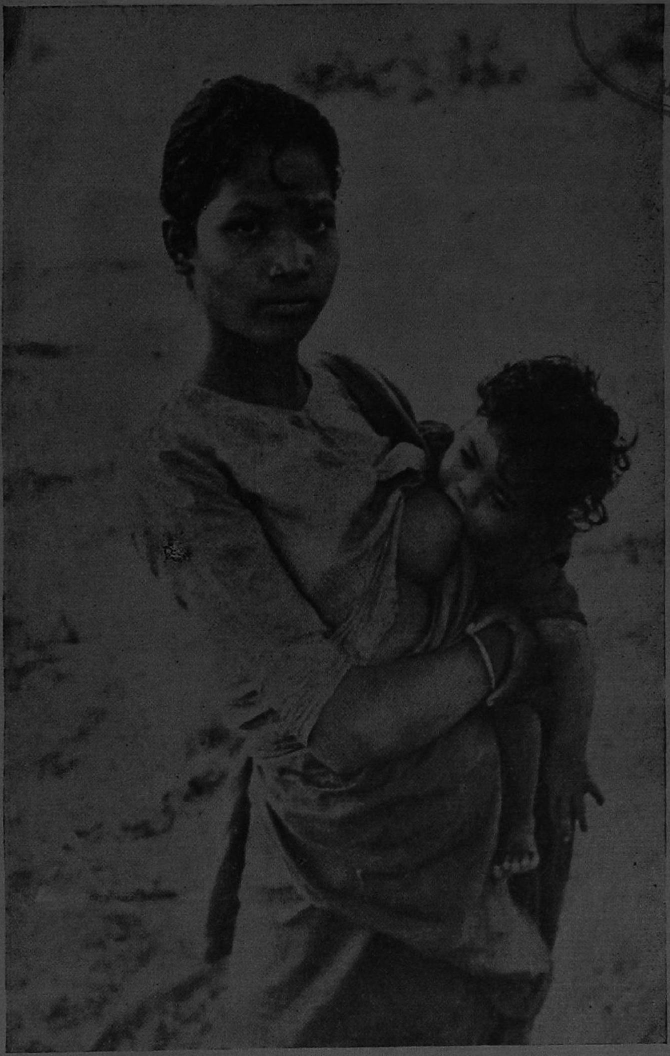
Thandais (silver)

Thali

than the Irula women. But even here the shape and make of the ornaments are almost similar, being obtained from the same shops in nearby towns.

Utensils and Furniture

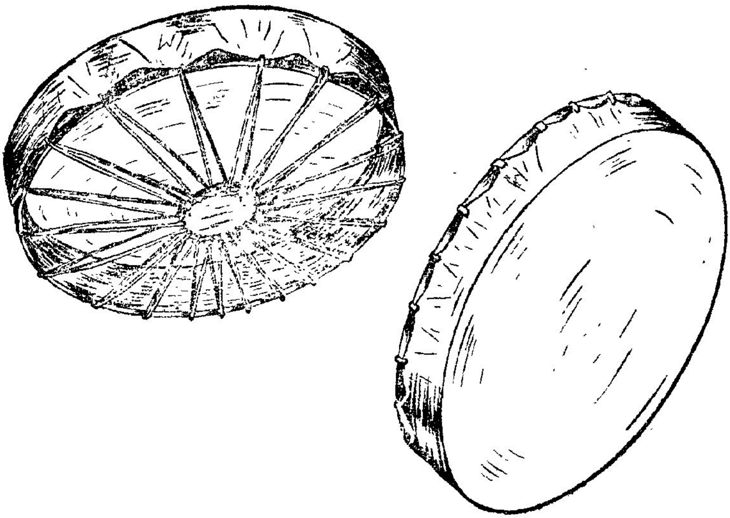
27. The Irular households contain only the minimum number of household utensils. The vessels used by them for cooking are either earthen pots or aluminium ones. Very few brass vessels could be located in their households. For storing salt and provisions, they use bamboo vessels. For storing grains, they use big mud pots. These have holes near the bottom. A cloth-made cork plugs the hole. Whenever grain is to be drawn, the plug is removed and the grain collected in a basket. They buy their requirements



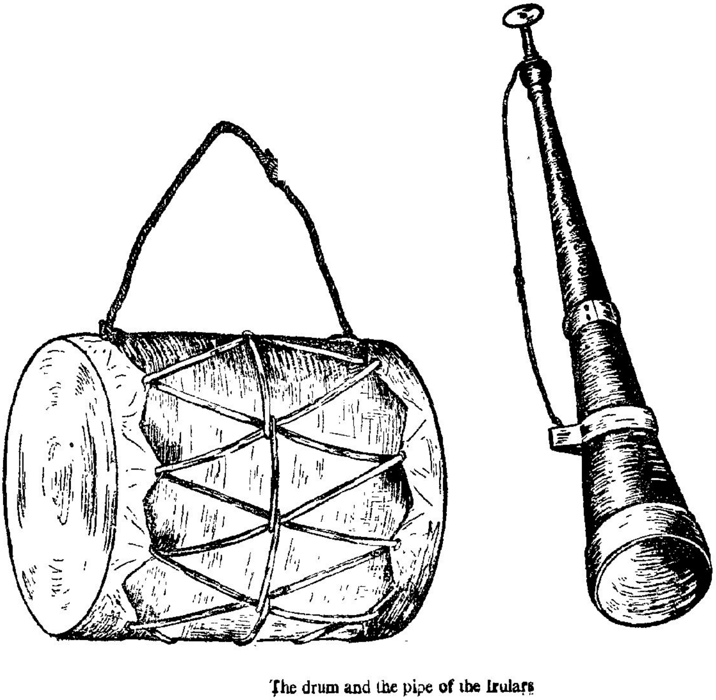
An young Irula woman, wearing saree and loose jacket, the arms of which extend upto the elbow

Dasi - Irula woman winnowing ragi

of vessels from Thengumarahada or from the Bannari festival fair. They use a variety of wooden laddles locally made. They store the nuts and other minor forest produces collected in gunny bags and bamboo baskets. They keep one or two winnows. For grinding corn, almost every house has a grinding stone. For husking the grains they use stone mortars and wooden pestles. All households possess 'Y' shaped slender canes which they use for collecting nuts from the trees of the forest. Knives of many types



Thappattais—one sided drums



The drum and the pipe of the Irulars

made of iron and wooden handle could be found with them and they are used for variety of purposes. An age-old implement used by them is the digging stick used for digging roots. This is fitted with an iron tip. A few households possess wooden combs and mirrors. The other households do not possess these articles of toiletry but they don't also feel the necessity for them. Occasionally only they oil their hair and comb it. Their musical instruments consist of drum which can be beaten on both sides, a tray-shaped drum and a pipe made of wood and reed nozzle. These are made locally.

No one owns any furniture like chair, stool, bench etc. A few households only own coir-woven wooden cots. Four households engaged in keeping watch of paddy-fields during night time own electric torch lights. These are helpful in locating wild beasts which visit the cultivated fields to devour the crops. In the houses, small kerosene wick-lamps are used for lighting the homes till they partake the night meal. Four households own hurricane lanterns. Table No. IV shows that one of the Irulars owns a gramaphone. He is considered by the villagers as a spendthrift, who has fritted away all his property on extravagant expenditure.

TABLE No. III

Possession of Consumer goods

Caste/Tribe	No. of househo'ds possessing					
	Hurricane Lantern	Petromax	Battery torch light	Kerosene stove	Bicycle	Gramaphone
Irular	1	...	3	...	...	1
Okkaliga	...	...	2	...	...	...
Nair	1	...	...	...	...	...
Reddiar	1	...	1	...	...	...
Badaga	1	...	...	...	...	...
Total	4	...	6	...	...	1

TABLE No. IV

Furniture and Consumer Goods Acquired in last Five years

Caste/Tribe	No. of households which have acquired		
	Torch light	Hurricane lantern	Gramaphone
Irular	3	1	1
Okkaliga	1	...	...
Badaga	...	1	...
Total	4	2	1

Food habits

28. In Hallimoyar both paddy and millets are grown. The staple diet of the people consists mostly of the grains grown locally. They supplement it by collecting roots and tubers from the forest alround. Table No. V gives the diet and food habits of the communities living in Hallimoyar. From this table it could be seen that the Nayar and Reddiar households alone depend entirely upon rice. Twelve other households have a mixed diet of rice and millets. The remaining 30 households have millets alone as their staple diet. These households resort to rice-eating only on festive occasions. It could also be seen that all the Irular and Sholagar households supplement their cereal diet by gathering wild roots. The edible roots collected by them in the forests are (1) Vallikizhangu and (2) Rayakizhangu. These tubers are either boiled and eaten or roasted in fire and then eaten. The shape in which the rice is consumed is by cooking it in water and eating it with a sauce in solid form. The millet is eaten by grinding it into flour first and then cooking it into a thick paste called Kazhi. The Kazhi is eaten with a sauce made either with pulses or with tamarind or with greens. The various green leaves collected by them in the forests are the following :

(1) Munerakirai	(4) Mushtarakirai
(2) Balarakiarai	(5) Mullukirai
(3) Kuppakirai	(6) Thondankirai

TABLE No. V

Diet and food habits

Caste/Tribe	Total No. of Households	No. of Vegetarians households	No. of Non-vegetarian households	No. of households taking				Frequency of meals		
				Rice	Wheat	Grains other than rice or wheat	Roots including tapioca	One meal a day	Two meals a day	Three meals and more a day
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Irular	29	...	29	10	...	29	29	...	1	28
Okkaliga	7	...	7	1	...	7	...	...	...	7
Pandithar	2	...	2	...	...	2	...	...	...	2
Mudaliar	1	...	1	...	...	1	...	...	...	1
Nair	1	...	1	1	...	...	...	...	1	...
Badaga	2	...	2	1	...	2	...	...	...	2
Reddiar	1	...	1	1	...	...	...	...	...	1
Sholagar	1	...	1	...	...	1	1	...	...	1
Total	44	...	44	14	...	42	30	...	2	42

They also eat wild berries and fruits collected from the forests. Some of the common items collected are Nellikai (Goose berry), Kilakkai, Kallikai, Kadalaipazham, Ilanthai, Karunjuri, Thottipazham etc. They preserve the tamarind seeds picked out from the tamarind fruits and preserve it for a lean day when no other food is available. They soak the tamarind seeds in water for one whole night. In morning, the outer skin is peeled off and the white seed inside is roasted and consumed. Sometimes, they grind the roasted seeds into flour and eat it by making a paste out of it. Their consumption of home-grown vegetables is not appreciable. The items which they get occasionally are brinjals, pumpkin, chillies, onions, tapioca, plantains etc. In the dry fields, they cultivate Amaranthus whose seeds they collect, make puffed corn out of it, mix it with honey or jaggery, and eat it during festive occasions. From Table No. V, it could be seen that out of 44 households two households only take meals twice a day. All the remaining households take three or more meals a day. Their normal meal hours are morning, midday and evening after dusk. Even though they may take three meals a day, they cook only once and that too in the evening. They preserve a part of the meal cooked in the evening for the morrow.

All the households in Hallimoyar are non-vegetarians. A few of them buy mutton once in a way from a butcher at Thengumarahada and consume it. At other times they depend upon the forest to get non-vegetarian food. They occasionally kill a rabbit, a wild fowl, gauna, deer or wild boar and eat it. They will not touch the flesh of bison, cow or buffalo. But they will eat the flesh of any other hunted animal. They occasionally catch fish in the river. For this they do not use any nets or hooks. They sprinkle a poisonous seed in the water and collect the fish which dies on eating the seed. They grow poultry in their houses, but the consumption of these is rare. There are a few milch animals in the village, but their milk yield is poor. The milk obtained from them is given mostly to young children.

TABLE No. VI

Prohibited foods and drinks

Caste/Tribe	No. of households reporting as prohibited		No. that did not report any food to be prohibited	No. that did not report any drink to be prohibited
	Pork and beef	Liquor		
Irular	...	...	29	29
Okkaliga	...	...	7	7
Pandithar	2	...	...	2
Mudaliar	1	...	...	1
Nair	1	1	...	...
Badaga	...	...	2	2
Reddiar	1	1	...	...
Sholagar	...	...	1	1
Total	**5**	**2**	**39**	**42**

They generally do not prepare any beverage like tea or coffee at home. But when the elderly members visit Thengumarahada, they always make it a point to have a cup of tea from the tea shops which always allow them credit facilities. The tea shop owners are conversant of collecting exhorbitant amounts towards the arrears at the time of harvest.

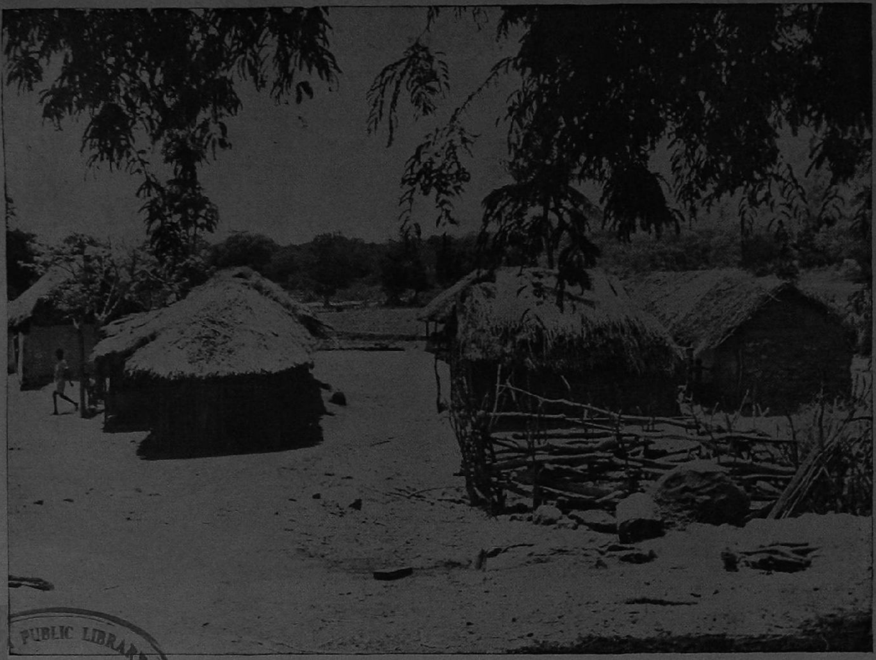
Almost all of them are addicted to chewing. But since betel leaves are difficult to obtain, they resort to chewing tobacco without betel leaves and arecanuts. They are crazy after chewing tobacco. By showing a piece of tobacco the Irulars could be easily induced to come for work. Drinking habit is also widely prevalent among them. In all festive and social gatherings, country arrack obtained clandestinely is freely served. It is said that they resort to manufacture of illicit arrack once in a way.

Housing

29. Hallimoyar is situated in a gentle sloping land. The slope is from the Nilgiri hills just abutting the village on the south, towards the river flowing a mile north of it. The entrance to the village is from the west i.e. from Thengumarahada. The Tribal Welfare School is situated at the entrance of the village. A cart track leads upto it from Thengumarahada. A foot-path then leads to the residential areas of the village. The houses are in three clusters. Close to the school are two rows of Government-built houses. These are in two rows of four blocks of houses. Each block contains five houses. The foot-path passing between these two rows crosses a small jungle stream and then divides into two. One leads to the cluster of houses on the south and another to another cluster on the north. The houses on the southern cluster are in a jumble without any lay-out. These huts are very close to the Reserved Forest and they were put up by the new-comers like Okkaligas, Pandithars and Mudaliars. Two or three Irulars also have built houses in this locality. The cluster of houses on the northern side is mostly occupied by Irulars. These houses have been built in two rows but the houses in the rows have not been properly aligned. Besides these three clusters of houses, one or two Irulars and the Reddiar live in isolated farm-houses, put up within the fields. The clusters of houses do not appear congested, but since they have not been constructed on any laid out pattern, the maximum utilisation of the available

An Irula girl grinding ragi

A Kurumba guest from Anaikatti. He is being fed by the Irulars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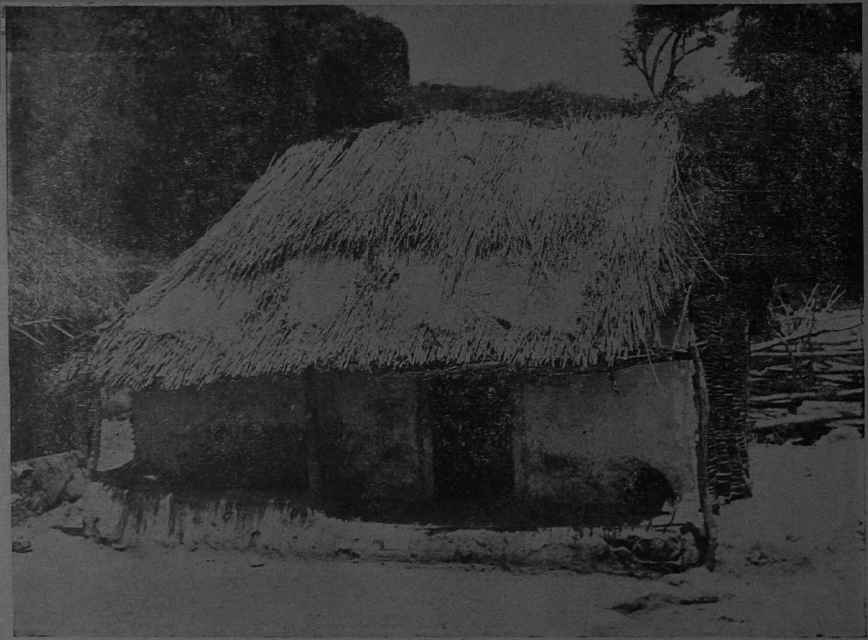
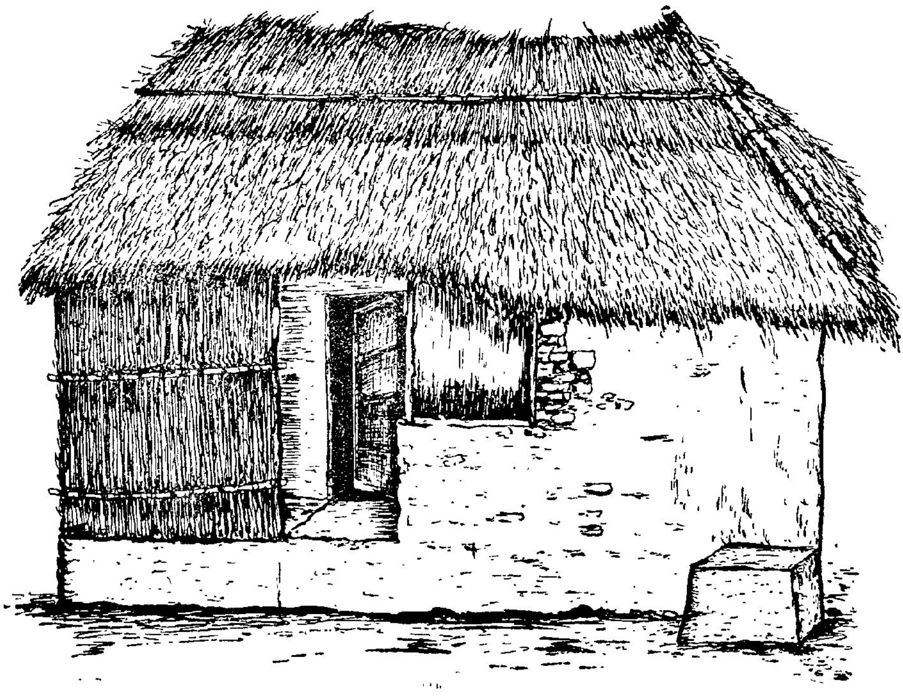


An Irula hut

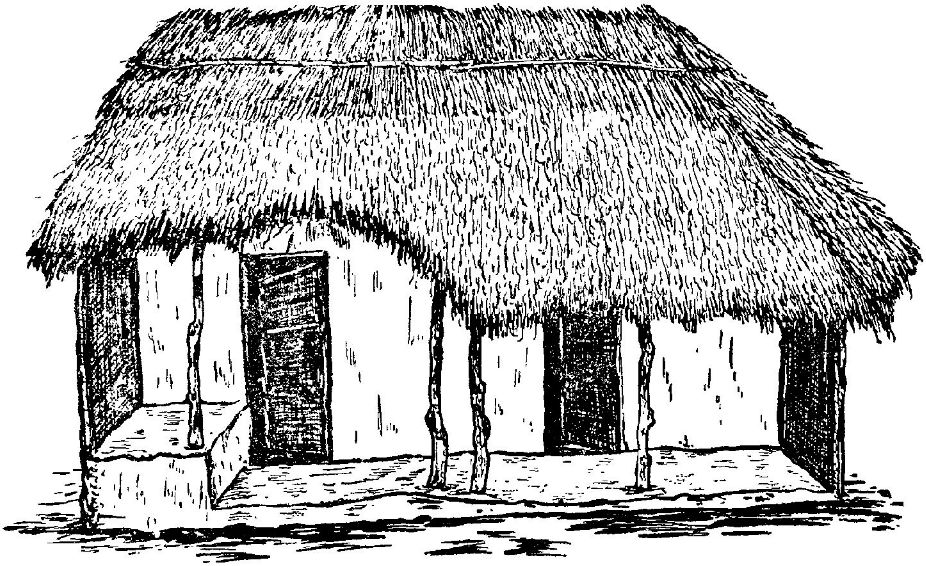
space has not been obtained. The houses generally face the northern direction, but some face other directions also.

The Government-built colony of 20 houses are brick-walled and mangalore-tiled. The flooring has been done with lime mortar and the walls have been white-washed. They have front open verandahs. A portion of the inner room has been partitioned so that the rear room could be used as kitchen. The Government have given a subsidy of Rs. 750 an individual and the cost of a house comes to Rs. 1,000. The balance of Rs. 250 is met by way of loan given to each individual from the Government. The loan instalments are expected to be repaid at the rate of Rs. 2.50 a month. But the Irulars are in arrears and they have no intention also of repaying this loan. The thatched houses belonging to the Irulars and others are of very poor construction. Some have mud walls of irregular shapes and some are made of *thattis* plastered with mud. None of the house has windows. The inside of the houses have been plastered with mud but the outside portions of the walls remain mostly without any plastering or white-washing. The roofing material used in these huts is either the stalk of cumbu or a kind of wild-grass cut and moved from the forest. The roofing in most houses slopes on all the four sides, but in some, the slopes are in the front and the rear only and there are gable walls on the sides. The farm-house in which the Reddiar is put up is a brick-walled and country tiled house.

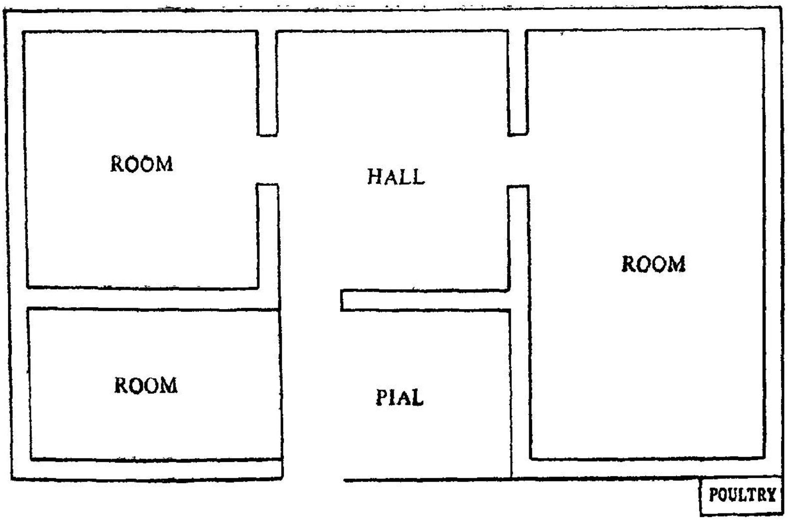
Almost all these houses have front open pials or verandahs. A few houses have a partitioned room. Cooking in all the households takes place within the houses. During summer months, the Irulars



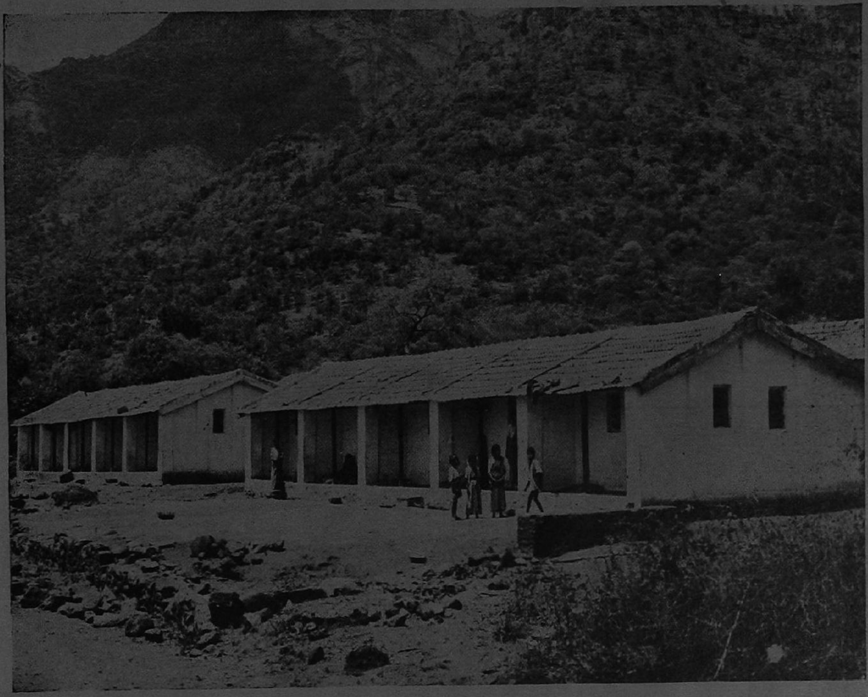
An Irula house



A twin-house of Irulars

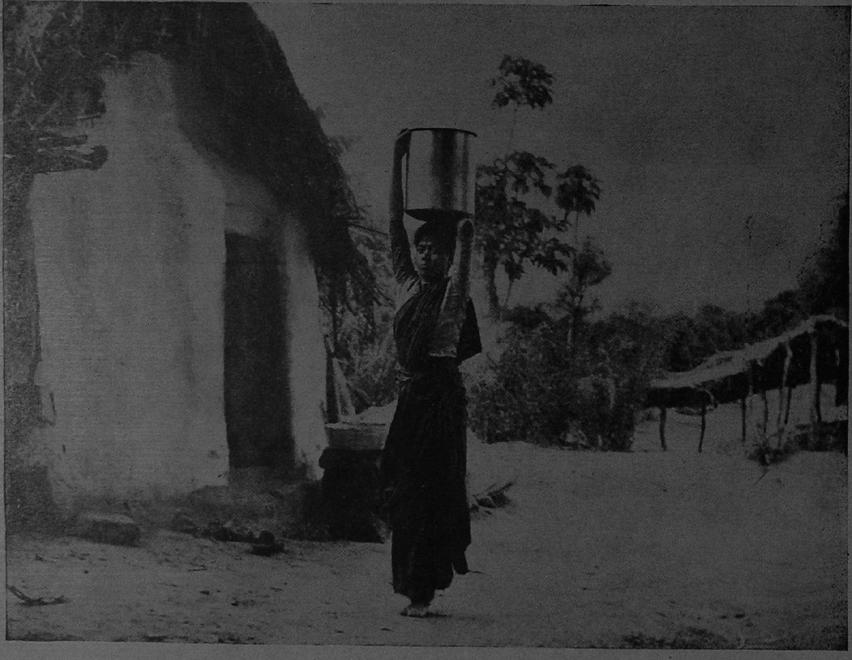


Ground plan of an Irular house



Housing colony built by Government.

Drinking water well



An Irula woman bringing water

TABLE No. VII

House types

Caste/Tribe	No. of houses	No. of houses with the roofs made of					No. of houses with walls built of					No. of houses with		
		Terraced houses	Country tiles	Mangalore tiles	Asbestos or zinc sheet	Straw or grass	Coconut or Palmyra leaves	Mud only	Bricks	Stone	Walls of twigs and other branches plastered with mud	Mud floor	Cement floor	Wooden floor
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Irular	29	...	...	20	...	9	...	..	20	...	9	9	20	...
Okkaliga	7	...	...	...	...	7	...	..	...	..	7	7	...	...
Pandithar	2	...	...	...	...	2	...	...	...	...	2	2	...	...
Mudaliar	1	...	...	...	...	1	...	...	...	...	1	1	...	...
Nair	1	...	...	...	...	1	...	...	...	...	1	1	...	...
Badaga	2	...	...	...	...	2	...	...	...	...	2	2	...	...
Reddiar	1	...	1	...	...	...	...	...	1	...	...	...	1	...
Sholagar	1	...	...	...	...	1	...	...	...	...	1	1	...	...
Total	**44**	...	**1**	**20**	...	**23**	...	...	**21**	...	**23**	**23**	**21**	...

TABLE No. VIII

Households by number of rooms and persons

Caste/ Tribe	Total No. of households	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms or more	
				No. of households	Total No. of family members	No. of Households	Total No. of family members	No. of Households	Total No. of family members	No. of households	Total No. of family members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Irular	29	29	133	...	...	29	133	...	...	...	...
Okkaliga	7	7	30	...	...	7	30	...	...	...	...
Pandithar	2	2	4	...	...	2	4	...	...	...	...
Mudaliar	1	1	5	...	...	1	5	...	...	...	...
Nair	1	1	5	...	...	1	5	...	...	...	...
Badaga	2	2	11	...	...	2	11	...	...	...	...
Reddiar	1	2	1	...	...	...	...	1	1	...	...
Sholagar	1	1	2	...	...	1	2	...	...	...	...
Total	**44**	**45**	**191**	...	...	**43**	**190**	**1**	**1**	...	...

prefer to sleep in the front verandahs so that they can also keep a watch over the cultivated fields which are closeby. The roofing of the thatched houses is generally low so that they may not be blown off by the severe winds which occur during the south-west monsoon period. The materials required for building the houses are collected locally. The roofing materials and timber required for the rafters and reapers are got from the forest. The Irulars themselves collect these materials and build their own houses. The roofing is renewed by them once in two years. They do not generally white-wash their walls, lest this would attract the attention of the elephants roaming near about. They do not perform any ceremony to initiate commencement of construction of the houses. Though there are nearly 30 households of Irulars, the Government have come forward to build houses for only 20. The remaining Irular households live in thatched houses. But they are not very eager to have pucca tiled houses. Even a few of those who got pucca tiled houses have left them and have moved over to thatched houses because they say that these are much cooler than the tiled houses.

Health and Sanitation

30. As Hallimoyar is at an elevation of about 1,300 feet it is within the malarial belt. In former days, malaria used to take a heavy toll of life in these parts. Now thanks to the Eradication Programmes, the place is now free from this disease. Consequently the health of the people has improved. They are also protected from small-pox by vaccination. The only other disease which comes in an epidemic form is dysentery which they get because they drink unprotected water from jungle streams. For small ailments they have their own local remedies. But they must be losing their faith in these, because nowadays they go to Thengumarahada to get medicine even for small ailments. At Thengumarahada there is a small clinic in which a compounder dispenses standard medicines for common type of diseases. The nearest hospital is at Bhavanisagar. But they never go there because of the long distance. The midwife at Thengumarahada visits expecting mothers twice or thrice in a month. Table No. IX gives the types of medical care they have from various sources.

TABLE No. IX

Medical care

Caste/Tribe	No. of maternity cases confined					Ordinary Medical treatment					Medical consultation					Vaccination	
													By calling in physicians				
	In Hospital	By bringing Doctor home	By qualified Midwife at home	By unqualified Thai at home	Without assistance at home	Allopathic	Ayurvedic	Homeopathic	Combination of more than one system	Others	In public hospital or in dispensaries	In private hospitals or in dispensaries	Allopaths	Homeopaths	Others	At least once	Within the past six months
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
Irular	...	...	...	82	...	3	1	...	25	...	28	...	...	...	1	59	74
Okkaliga	...	...	...	20	...	2	...	...	5	...	7	...	...	...	...	12	18
Reddiar	...	...	...	...	...	1	...	...	...	...	1	...	...	...	...	1	...
Badaga	...	...	...	7	...	...	...	...	2	...	2	...	...	...	...	4	7
Nair	...	...	...	3	...	...	1	...	...	...	...	...	...	...	1	2	3
Pandithar	...	...	...	1	...	1	...	...	1	...	2	...	...	...	...	2	2
Mudaliar	...	...	...	5	...	...	...	...	1	...	1	...	...	...	...	5	...
Sholagar	...	...	...	...	...	...	...	...	1	...	1	...	...	...	...	2	...
Total	...	...	...	118	...	7	2	...	35	...	42	...	...	...	2	87	104

TABLE No. X

Material Culture—Habits

Caste/Tribe	No. of households that use mosquito curtain having monthly income of			No. of households that do not use mosquito curtain having monthly income of			No. of households that use toilet/washing soap having monthly income of		
	Rs. 101 & above	Rs. 51-100	Rs. 50 or less	Rs. 101 & above	Rs. 51-100	Rs. 50 or less	Rs. 101 & above	Rs. 51-100	Rs. 50 or less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Irular	...	...	...	...	...	29	...	...	3
Okkaliga	...	...	...	...	...	7	...	...	1
Reddiar	...	...	...	1	...	...	1	...	...
Badaga	...	...	...	...	...	2	...	...	1
Nair	...	...	...	...	1	...	...	1	...
Pandithar	...	...	...	...	...	2	...	...	1
Mudaliar	...	...	...	...	...	1	...	...	...
Sholagar	...	...	...	...	...	1	...	...	...
Total	...	...	...	1	1	42	1	1	6

Caste/Tribe	No. of households that do not use toilet/washing soap having monthly income of			No. of households that send clothes to washerman having monthly income of			No. of households that do not send clothes to washerman having monthly income of		
	Rs. 101 & above	Rs. 51-100	Rs. 50 or less	Rs. 101 & above	Rs. 51-100	Rs. 50 or less	Rs. 101 & above	Rs. 51-100	Rs. 50 or less
	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
Irular	...	...	26	...	...	28	...	...	1
Okkaliga	...	...	6	...	...	7	...	...	...
Reddiar	...	...	...	1	...	...	...	...	...
Badaga	...	...	1	...	...	1	...	...	1
Nair	...	...	...	...	1	...	...	...	...
Pandithar	...	...	1	...	...	1	...	...	1
Mudaliar	...	...	1	...	...	1	...	...	...
Sholagar	...	...	1	...	...	1	...	...	...
Total	...	...	36	1	1	39	...	...	3

By habit, the Irulars do not take baths daily. It would appear they take bath only once in a week. They wash their clothes also once in a week. A few households only use toilet and washing soaps. Almost all of them get their clothes washed by the professional washerman living in the village.

They keep the inside of the houses generally clean. They also keep the environment neat by sweeping the floor periodically. The rubbish collected is transported to the fields as manure. They use the adjoining forest to answer calls of nature, and so they are able to keep the village-site in a fairly sanitary condition. But, in the village-site a few cattle sheds are located in the midst of their living houses. These sheds are kept very unclean and prove to be breeding places for mosquitoes. There is a drinking water well sunk by the Government close to the village-site. Most of them use well water for drinking and other purposes. But occasionally they take water from the jungle stream flowing close by and this results in their getting dysentery once in a way. There is a Village Panchayat which is expected to look after the village sanitation. Actually, however, the Panchayat is not doing anything in this direction so far as Hallimoyar is concerned.

CHAPTER III

POPULATION

Population trends

31. Hallimoyar is a tiny village barely 0.15 sq. mile in extent. In the 1961 Census, it was not enumerated as a separate unit but was included in the larger unit of Thengumarahada Panchayat. So the Census population figures of Hallimoyar are not available. According to our socio-economic survey, the population of the village is 191, consisting of 90 males and 101 females. The density of population works out to 1,275 persons per sq. mile. This may appear to be a little high, but considering the fact that the area all around is forest, it cannot be treated as a congested village. Since the Census population figure of the village in 1951 is not known, it is difficult to say whether the population is on the increase or decrease during the decade. But since malaria has been eradicated, it is presumed that the population trend is on the increase. The number of births and deaths which took place in the year 1951-56 and 1958 are given below.

Year	Births	Deaths
1951	Nil	7
1952	3	1
1953	4	2
1954	4	6
1955	5	8
1956	4	7
1957	(Not known)	
1958	9	3
Total for the 7 years	29	34

As this is a forest village, with the village officers living at a far-off place, too much reliance cannot be placed on the birth and death statistics recorded by the village officers. The birth rate according to the above statistics works out to 26 per 1000 per annum and the death rate to 30 per 1000 per annum.

Age distribution

32. The distribution of persons in broad age groups expressed in percentage, for Hallimoyar, for the Nilgiris district, and for the State are as follows:

Age Group	Hallimoyar	Nilgiris District	Madras State
0-14	39·3	41·3	37·6
15-34	33·5	34·6	33·0
35-59	23·0	20·7	23·8
60 and over	4·2	3·3	5·6

It may be seen that the distribution of persons in the age-group 0-14 for Hallimoyar is slightly on the high side. That may be because of the improved health condition in the village consequent on the eradication of malaria. The child-woman ratio which is defined by the number of children below 5 years for every 1,000 women in the age-group 15-44, is 762 for the village as against 607 for the State (rural). A high fertility rate for the village indicates a spurt in the population of the village in recent years.

Sex-ratio

33. The sex-ratio in the village works out to 1,122 females per 1,000 males. This is a high figure. For the Irulars of the village, it works out to 1,180 females per 1,000 males. This is also a very high figure. In Madras State, the sex-ratio of the Irulars as a whole, according to 1961 Census, is only 953 females per 1,000 males. So the high figure found in Hallimoyar may be a freak of the particular area. Actually the number of Irular girls in the age-group 0-14 in Hallimoyar is 32 as against 19 boys in the same age-group. The imbalance in sex-ratio may get adjusted in a few years.

Marital status

34. Table No. XI gives the marital status of the people in different age-groups.

TABLE No. XI

Age and marital status

Caste/ Tribe	Age group	Total population			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Irular	All ages	133	61	72	28	35	27	28	5	8	1	1
	0— 4	21	7	14	7	14		...	...	...	...	...
	5— 9	17	7	10	7	10	...	...	...	...	...	...
	10—14	14	6	8	6	8	...	...	...	...	...	...
	15—19	9	3	6	3	3	...	3	...	...	...	...
	20—24	9	2	7	2	...	...	6	...	...	...	1
	25—29	17	8	9	2	...	6	9	...	...	...	...
	30—34	10	8	2	...	...	5	2	2	...	1	...
	35—44	13	7	6	...	...	7	4	...	2	...	...
	45—59	18	11	7	1	...	7	3	3	4	...	...
	60 & over	5	2	3	...	...	2	1	...	2	...	...
Okkaliga	All ages	30	15	15	8	7	7	7	...	1	...	...
	0— 4	6	4	2	4	2	...	...	...	...	...	...
	5— 9	5	2	3	2	3	...	...	...	...	...	...
	10—14	3	2	1	2	1	...	...	...	...	...	...
	15—19	2	...	2	...	1	...	1	...	...	...	...
	20—24	3	1	2	...	...	1	2	...	...	...	...
	25—29	2	1	1	...	...	1	1	...	...	...	...
	30—34	2	1	1	...	...	1	1	...	...	...	...
	35—44	2	2	...	...	...	2	...	...	...	...	...
	45—59	3	1	2	...	...	1	2	...	...	...	...
	60 & over	2	1	1	...	...	1	...	...	1	...	...
Pandithar	All ages	4	2	2	1	...	1	1	...	1	...	...
	0— 4	1	1	...	1	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	...	...	...	1	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	1	...	...	...	1	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	...	...	1	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

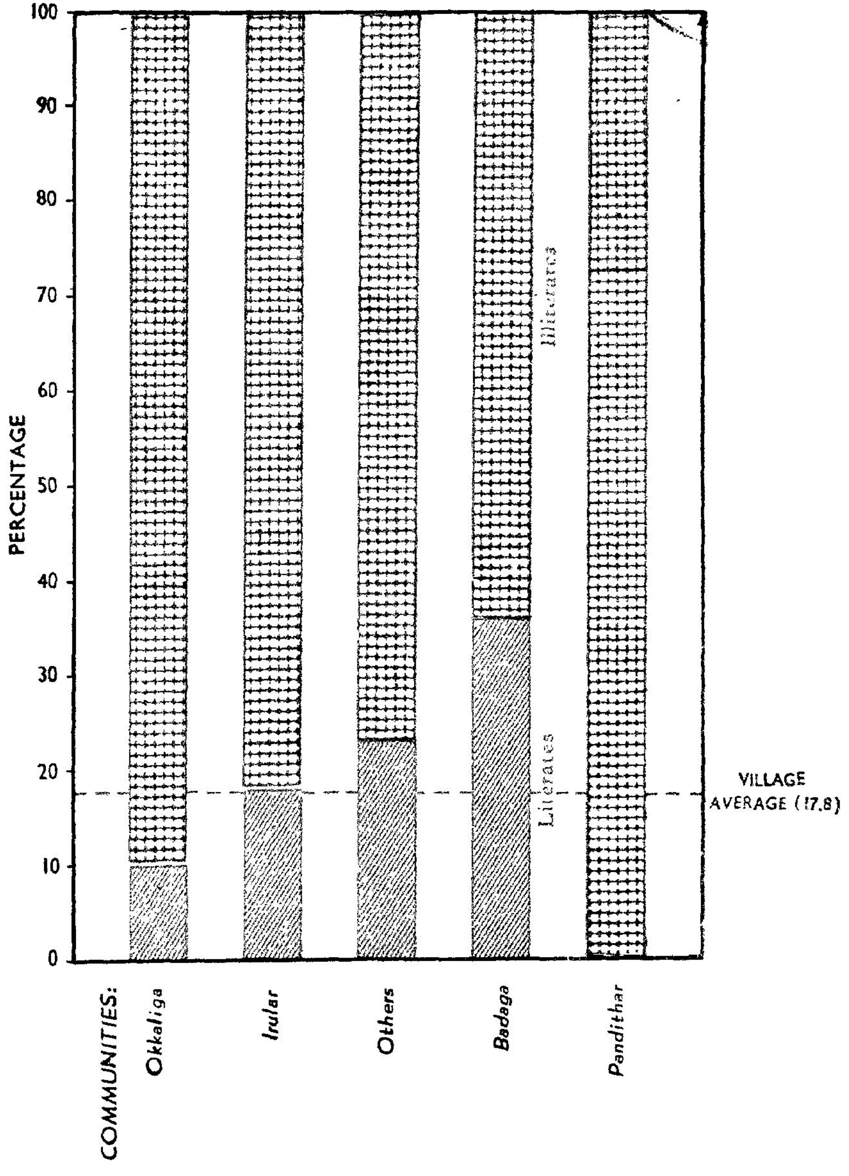
TABLE No. XI (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Mudaliar	All ages	5	3	2	1	...	2	2	...	...	...	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	2	1	1	1	...	...	1	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	1	...	...	...	1	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	1	...	...	...	...
	60 & over	1	1	...	...	...	1	...	...	...	...	...
Nair	All ages	5	1	4	...	3	1	1	...	...	...	...
	0— 4	2	...	2	...	2	...	...	...	...	...	...
	5— 9	1	...	1	...	1	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	...	1	...	...	...	1	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	1	...	...	...	1	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Badaga	All ages	11	6	5	4	2	2	2	...	1	...	...
	0— 4	2	2	...	2	...	...	...	...	...	...	...
	5— 9	1	...	1	...	1	...	...	...	...	...	...
	10—14	2	1	1	1	1	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	...	...	...	1	...	...	...	...
	25—29	2	2	...	1	...	1	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	...	...	1	...	...	...	...
	45—59	2	1	1	...	...	1	...	...	1	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XI (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Reddiar	All ages	1	1	...	1	...	...	...	...	...	...	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	.	...	...	...	..	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	....	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	1	...	...	...	...	...	...	...
	45—59	...	...	...	...	..	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Sholagar	All ages	2	1	1	...	...	1	1	...	...	...	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	..	...	...	...	...	...	...	...
	25—29	...	...	...	..	...	...	...	...	...	...	...
	30—34	1	...	1	...	...	...	1	...	...	...	...
	35—44	1	1	...	...	...	1	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Village Total	All ages	191	90	101	43	47	41	42	5	11	1	1
	0— 4	32	14	18	14	18	...	...	...	...	...	...
	5— 9	24	9	15	9	15	...	...	...	...	...	...
	10—14	19	9	10	9	10	...	...	...	...	...	...
	15—19	13	4	9	4	4	...	5	...	...	...	...
	20—24	14	3	11	2	...	1	10	...	...	...	1
	25—29	21	11	10	3	...	8	10	...	...	...	...
	30—34	16	11	5	...	...	8	5	2	...	1	...
	35—44	18	11	7	1	...	10	5	...	2	...	...
	45—59	26	14	12	1	...	10	6	3	6	...	...
	60 & over	8	4	4	...	...	4	1	...	3	...	...

LITERACY LEVELS



For the entire village, the distribution of persons in the various marital status categories for the males and females are as follows:

Marital Status	Percentage distribution	
	Males	Females
Never Married	47·8	46·5
Married	45·5	41·6
Widowed	5·6	10·9
Divorced or Separated	1·1	1·0

The corresponding figures for the Irulars are as follows:

Marital Status	Percentage distribution	
	Males	Females
Never Married	45·9	48·6
Married	44·3	38·9
Widowed	8·2	11·1
Divorced or Separated	1·6	1·4

The average age of marriage of an Irula girl is about 16 and that of an Irula boy about 22.

Literacy and education

35. Education in Hallimoyar is a new feature introduced only after the establishment of the Tribal Welfare Residential School in 1958. Before that, nobody in this village ever bothered to send his children to a far-off place to get them educated. They did not feel the necessity for it also. The establishment of the school, with free boarding and lodging facilities, gave an impetus and most of the young boys and girls of this village avail of the facilities. The percentage of literacy in the village which was practically zero a decade ago has now improved to17.8. The percentage of literacy among the Irulars is 18.0 and that among the Okkaligas 10.0. The low literacy level among the Okkaligas is because of the fact that they are not natives of the village and their stay in the village is only temporary. Table No. XII gives the level of education by age groups for the village.

From this table, it may be noted that the percentage of literacy for the village as a whole for the males comes to 22.2 and that for the females 13.8. For the Irulars, the percentages of literacy for the males and females are 19.7 and 16.7 respectively. It may be also noted from the table that a sizeable proportion of the literates are in the younger age-groups. In fact, there are only four literates above the age of 20 and that too among non-Irulars. Among Irulars, no one above the age of 20 is a literate. The level of education obtaining in the village is of the primary standard. Out of the 42 boys and girls in the school-going age-group of 5-14 in the village, 29 are shown as full-time students. This works out to 70%. The coverage of admitting

TABLE No. XII

Education

Caste/Tribe	Age group	Total population			Illiterate		Literate without educational standard		Primary or Junior basic	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Irular	All ages	133	61	72	49	60	...	...	12	12
	0—4	21	7	14	7	14	...	...	...	...
	5—9	17	7	10	2	6	...	...	5	4
	10—14	14	6	8	...	...	...	...	6	8
	15—19	9	3	6	2	6	...	...	1	...
	20—24	9	2	7	2	7	...	...	...	...
	25—29	17	8	9	8	9	...	...	...	...
	30—34	10	8	2	8	2	...	...	...	...
	35—44	13	7	6	7	6	...	...	...	...
	45—59	18	11	7	11	7	...	...	...	...
	60 & over	5	2	3	2	3	...	...	...	...

TABLE No. XII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Okkaliga	All ages	30	15	15	12	15	...	...	3	...
	0— 4	6	4	2	4	2	...	...	...	...
	5— 9	5	2	3	1	3	...	...	1	...
	10—14	3	2	1	...	1	...	...	2	...
	15—19	2	...	2	...	2	...	...	...	...
	20—24	3	1	2	1	2	...	...	...	...
	25—29	2	1	1	1	1	...	...	...	...
	30—34	2	1	1	1	1	...	...	...	...
	35—44	2	2	...	2	...	...	...	...	...
	45—59	3	1	2	1	2	...	...	...	...
	60 & over	2	1	1	1	1	...	...	...	...
Pandithar	All ages	4	2	2	2	2	...	...	...	...
	0— 4	1	1	...	1	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	..	1	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	30—34	1	1	...	1	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
Mudaliar	All ages	5	3	2	2	2	1	...	...	...
	0— 4	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...
	15—19	2	1	1	1	1	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	30—34	1	1	...	...	...	1	...	...	...
	35—44	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	1	...	...	...	...
	60 & over	1	1	...	1	...	...	...	...	...

TABLE No. XII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
	All ages	5	1	4	...	4	1	...	...	...
	0— 4	2	...	2	...	2	...	...	...	...
	5— 9	1	...	1	...	1	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...
Nair	20—24	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	30—34	1	...	1	...	1	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...
	45—59	1	1	...	...	...	1	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
	All ages	11	6	5	4	3	1	...	1	2
	0— 4	2	2	...	2	...	...	...	...	...
	5— 9	1	...	1	...	...	...	...	...	1
	10—14	2	1	1	...	...	...	...	1	1
	15—19	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	...	1	...	...	...	...
	25—29	2	2	...	1	...	1	...	...	...
Badaga	30—34	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	1	...	...	...	...
	45—59	2	1	1	1	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
	All ages	1	1	...	...	...	1	...	...	...
	0— 4	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...
Reddiar	20—24	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	...	...	1	...	...	...
	45—59	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...

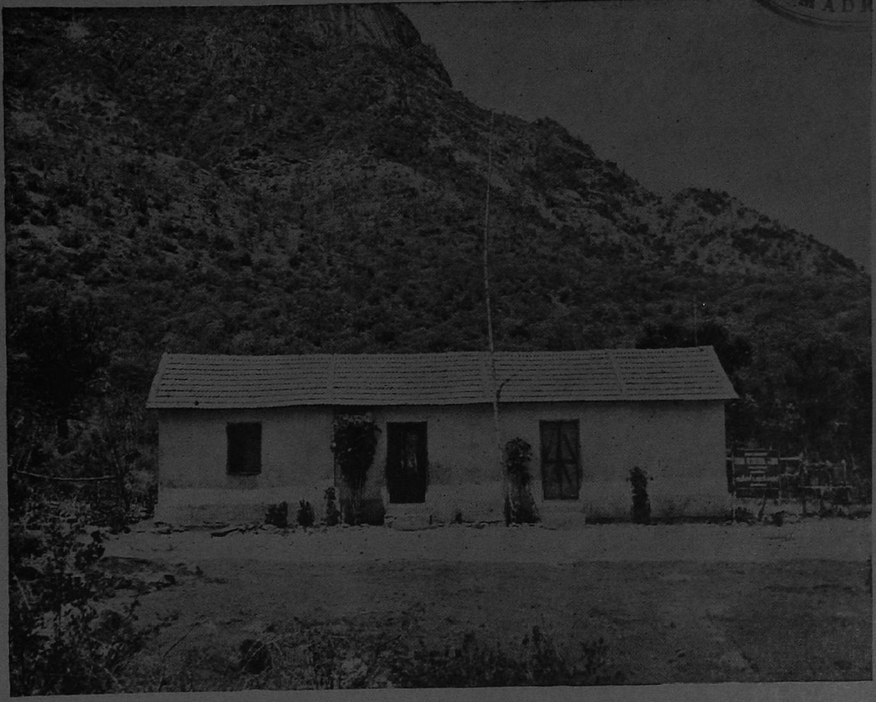
TABLE No. XII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Sholagar	All ages	2	1	1	1	1	...	...	...	...
	0— 4	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	30—34	1	...	1	...	1	...	...	...	...
	35—44	1	1	...	1	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
Village total	All ages	191	90	101	70	87	4	...	16	14
	0— 4	32	14	18	14	18	...	...	...	...
	5— 9	24	9	15	3	10	...	...	6	5
	10—14	19	9	10	...	1	...	...	9	9
	15—19	13	4	9	3	9	...	...	1	...
	20—24	14	3	11	3	11	...	...	...	...
	25—29	21	11	10	10	10	1	...	...	...
	30—34	16	11	5	10	5	1	...	...	...
	35—44	18	11	7	10	7	1	...	...	...
	45—59	26	14	12	13	12	1	...	...	...
	60 & over	8	4	4	4	4	...	...	...	...

children in the school is fairly good. The Residential School in the village is run by the Harijan Welfare Department. The strength of the school in 1961-62 was 44 boys and 14 girls. It was a single teacher school and had only 4 standards. Now V standard has also been opened and one more teacher added to it. The school is housed in a pucca building with two halls and one room. During the night time one of the halls is used as a dormitary. The kitchen for the school is located in a separate building inside the village. A permanent cook prepares the meals for the boys and serves them. The cost of boarding per pupil was limited to Rs. 15 in 1961. This limit has now been enhanced to Rs. 20. The boys and girls studying in this school look generally neat and smart. The Harijan Welfare Department spends about Rs. 22,000 annually towards the maintenance of this school. It is a benevolent measure directed towards the welfare of the tribals and they are fully making use of it. The Residential School being so close to the village, the pupils attached to it do not feel as if they are in a boarding house. In the evening hours they get back to their houses and mix with their family members.

Type of family

36. Table No. XIII gives the types of families in Hallimoyar.



Residential School run by Harijan Welfare Department

TABLE No. XIII

Type of families

Caste/Tribe	Total number of households	Types of families living in the households: Simple	Intermediate	Joint	Others
(1)	(2)	(3)	(4)	(5)	(6)
Irular	29	13	8	3	5
Okkaliga	7	5	1	...	1
Pandithar	2	1	...	...	1
Mudaliar	1	...	...	1	...
Nair	1	1	...	...	...
Badaga	2	...	...	1	1
Reddiar	1	...	...	...	1
Sholagar	1	1	...	...	...
Total	44	21	9	5	9

Twenty one out of the 44 households in the village belong to the simple type. A simple type is one in which a married couple live with their children and with no others. Out of 21 simple type families, 13 only belong to the Irular tribe. Normally among the Irular tribe, the common method of living is by the simple type. As soon as a son gets married he goes to live separately. In Hallimoyar however, we find that a larger number of Irular families do not practice simple type of living. This is because

TABLE No. XIV

Size of household

Caste/Tribe	No of households	Single member: Households	Males	Females	2—3 members: Households	Males	Females	4—6 members: Households	Males	Females	7—9 members: Households	Males	Females	10 members & over: Households	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Irular	29	...	...	...	10	13	14	13	31	29	6	17	29	...	...	...
Okkaliga	7	...	...	...	2	3	3	4	10	7	1	2	5	...	...	...
Pandithar	2	1	...	1	1	2	1	...	...	...	...	...	...	...	...	...
Mudaliar	1	...	...	...	...	...	...	1	3	2	...	...	...	...	...	...
Nair	1	...	...	...	...	...	...	1	1	4	...	...	...	...	...	...
Badaga	2	...	...	...	1	1	1	...	...	...	1	5	4	...	...	...
Reddiar	1	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
Sholagar	1	...	...	...	1	1	1	...	...	...	...	...	...	...	...	...
Total	44	2	1	1	15	20	20	19	45	42	8	24	38	...	...	...

some related member like an unmarried brother, an unmarried sister or a widowed parent is forced to live in the family and these types, in which a related member joins a nucleated family, go under the category of Intermediate type. The number of families coming under this type in Hallimoyar is 9, out of which 8 belong to the Irular tribe. Among them, there are only three families which practice the joint-type of living. In these three families separation of the married son has not taken place because the parents are aged enough and cannot be left alone. The number of families which do not contain even a single married couple is 9 in the village. These are classed under Others. These types include cases of widowed mother and unmarried sons, widowed mother and unmarried daughter etc. The number of families belonging to the other type should be considered as large in the village.

Size of household

37. The size of the households is given in Table No. XIV. The average size of a household in Hallimoyar comes to 4·3 members. This should be considered as normal. The size of an Irula household works out to 4·6 members. The number of households which have seven or more members is eight. Considering that almost all the houses in the village are small-sized ones, the congestion in the houses of these large-sized families should be appreciable. One redeeming feature however in the village is that almost all school-going children sleep in the Residential School and to that extent the congestion in the houses is lessened.

Working force

38. In Hallimoyar 101 persons out of 191 are classed as workers. This works out to 59·2%. When compared to the State average of 49·6%, the percentage of workers in the village is slightly high. The percentage of workers among males works out to 63·3. This when compared to the State figure of 62·2, should be considered as slightly high. The percentage of workers among females in the village comes to 43·6 as against 37·1 for the State. Among Irulars the percentage of workers in their population comes to 51·9. The proportion of male workers among the males in the tribe works out to 65·6% which is rather a high figure. For the females it works out to 40·3%. A high percentage of workers in the tribe does not however mean that they are very active.

Though according to Census definition they are treated as workers, they work only so far as that is necessary and only when there is a dire necessity. In this tribe it is also to be noted that no child below 15 is classed

TABLE No. XV

Workers and Non-Workers by Sex and Age-Groups

Caste/ Tribe	Age Group	Total Population			Workers			Non-workers		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
Irular	All ages	133	61	72	69	40	29	64	21	43
	0—4	21	7	14	...	...	...	21	7	14
	5—9	17	7	10	...	...	...	17	7	10
	10—14	14	6	8	...	...	...	14	6	8
	15—19	9	3	6	7	2	5	2	1	1
	20—24	9	2	7	7	2	5	2	...	2
	25—29	17	8	9	17	8	9	...	...	...
	30—34	10	8	2	9	8	1	1	...	1
	35—44	13	7	6	11	7	4	2	...	2
	45—59	18	11	7	16	11	5	2	..	2
	60 & over	5	2	3	2	2		3	...	3

TABLE No. XV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Okkaliga	All ages	30	15	15	16	7	9	14	8	6
	0— 4	6	4	2	...	...	...	6	4	2
	5— 9	5	2	3	...	...	...	5	2	3
	10—14	3	2	1	1	...	1	2	2	...
	15—19	2	...	2	2	...	2	...	...	..
	20—24	3	1	2	2	1	1	1	...	1
	25—29	2	1	1	2	1	1	...	..	...
	30—34	2	1	1	2	1	1	...	...	...
	35—44	2	2	...	2	2	...	...	...	...
	45—59	3	1	2	3	1	2	...	..	...
	60 & over	2	1	1	2	1	1	...	...	...
Pandithar	All ages	4	2	2	3	1	2	1	1	...
	0— 4	1	1	...	...	...	...	1	1	...
	5— 9	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	1	...	1	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	30—34	1	1	...	1	1	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	1	...	1	...	...	...
	60 & over	...	..	..	...	..	...	...	...	...
Mudaliar	All ages	5	3	2	4	3	1	1	...	1
	0— 4	...	...	...	...	...	...	...	...	...
	5— 9	...	...	..	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...
	15—19	2	1	1	2	1	1	...	...	...
	20—24	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	30—34	1	1	...	1	1	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	1	...	1
	60 & over	1	1	...	1	1	...	...	...	...

TABLE No. XV (Contd)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Nair	All ages	5	1	4	1	1	...	4	...	4
	0– 4	2	...	2	...	...	...	2	...	2
	5– 9	1	...	1	...	...	...	1	...	1
	10–14	...	...	...	...	...	...	...	...	...
	15–19	...	...	...	...	...	...	...	...	...
	20–24	...	...	...	...	...	...	...	...	...
	25–29	...	...	...	...	...	...	...	...	...
	30–34	1	...	1	...	...	...	1	...	1
	35–44	...	...	...	...	...	...	...	...	...
	45–59	1	1	..	1	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
Badaga	All ages	11	6	5	5	3	2	6	3	3
	0– 4	2	2	...	...	...	...	2	2	...
	5– 9	1	...	1	...	...	...	1	...	1
	10–14	2	1	1	...	...	...	2	1	1
	15–19	...	...	...	...	...	...	...	...	...
	20–24	1	...	1	1	...	1	...	...	...
	25–29	2	2	...	2	2	...	...	...	...
	30–34	...	...	...	...	...	...	...	...	...
	35–44	1	...	1	...	...	...	1	...	1
	45–59	2	1	1	2	1	1	...	...	...
	60 & over	...	...	...		...	...	...	...	...
Reddiar	All ages	1	1	...	1	1	..	.	...	..
	0– 4	...	...	...	...	...	...	...		...
	5– 9	...	...	...	...	...	...	...	..	..
	10–14	...	...	...	...	...	...	...	...	...
	15–19	...	...	...	...	:..	...	...	...	...
	20–24	...	...	...	...	...	...	...	...	...
	25–29	...	...	...	...	...	...	...	...	...
	30–34	...	...	...	...	...	...	...	...	...
	35–44	1	1	...	1	1	...	...	...	...
	45–59	...	...	...	...	...	...	...	..	...
	60 & over	...	...	...	...	...	...	...	...	...

TABLE No. XV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Sholagar	All ages	2	1	1	2	1	1	...	...	...
	0—4	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...
	30—34	1	...	1	1	...	1	...	...	...
	35—44	1	1	...	1	1	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
Village Total	All ages	191	90	101	101	57	44	90	33	57
	0—4	32	14	18	...	...	...	32	14	18
	5—9	24	9	15	...	...	...	24	9	15
	10—14	19	9	10	1	...	1	18	9	9
	15—19	13	4	9	11	3	8	2	1	1
	20—24	14	3	11	11	3	8	3	...	3
	25—29	21	11	10	21	11	10	...	...	...
	30—34	16	11	5	14	11	3	2	...	2
	35—44	18	11	7	15	11	4	3	...	3
	45—59	26	14	12	23	14	9	3	...	3
	60 & over	8	4	4	5	4	1	3	...	3

as a worker. This is because all the children of school-going age get free boarding and lodging in the Residential School and that obviates the necessity for any child to work.

Caste/Tribe	Average size of house-hold	Adult male wor-kers	Adult Female wor-kers	Child wor-kers	Total wor-kers per h use-hold
Irular	4·6	1·4	1·0	Nil	2·4
Okkaliga	4·3	1·0	1·1	0·1	2·2
Pandithar	2·0	0·5	1·0	Nil	1·5
Mudaliar	5·0	3·0	1·0	Nil	4·0
Nair	5·0	1·0	Nil	Nil	1·0
Badaga	5·5	1·5	1·0	Nil	2·5
Reddiar	1·0	1·0	Nil	Nil	1·0
Sholagar	2·0	1·0	1·0	Nil	2·0
Village as a whole	4·3	1·3	1·0	Nil	2·3

Let us now see the per-household contribution to the working force. The per-household contribution to the working force, community-wise is given above. It may be seen that the per-household contribution to the village working force is the greatest in the Mudaliar household, where four members are classed as workers. The per-household contribution to the working force from the Irular tribe is 2·4. The average for the village comes to 2·3 workers per household.

Non-workers

39. Table No. XVI gives the nature of activity in respect of non-workers. Out of 90 non-workers, 30 are full-time students, 10 are engaged in household chores and 50 are infants, dependants and old-aged persons. Out of the 50 dependants, 5 are very old-aged persons and the rest are all young children.

TABLE No. XVI

Non-workers by Sex, Age groups and Nature of Activity

Caste/Tribe	Age-group	Total Non-workers: Persons	Total Non-workers: Males	Total Non-workers: Females	Full time students or children attending school: Males	Full time students or children attending school: Females	Persons engaged only in household duties: Males	Persons engaged only in household duties: Females	Dependants, infants and children not attending school and persons permanently disabled: Males	Dependants, infants and children not attending school and persons permanently disabled: Females	Other dependants: Males	Other dependants: Females	Unemployed persons: Males	Unemployed persons: Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Irular	All ages	65	21	44	12	12	...	7	9	25	...	...	...	...
	0—4	21	7	14	...	...	...	...	7	14	...	...	...	...
	5—9	17	7	10	5	4	...	...	2	6	...	...	...	...
	10—14	14	6	8	6	8	...	...	...	...	...	...	...	...
	15—19	2	1	1	1	...	...	1	...	...	...	...	...	...
	20—24	2	...	2	...	...	...	2	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	..	...	...	...
	30—34	1	...	1	...	...	...	1	...	...	..	...	...	...
	35—44	3	...	3	...	...	...	3	...	...	..	...	...	...
	45—59	2	...	2	...	...	...	...	...	2	..	...	...	...
	60 & over	3	...	3	...	...		...	...	3	..	...	...	...
Okkaliga	All ages	14	8	6	3	...	...	1	5	5	...	..	...	..
	0—4	6	4	2	..	...	...	...	4	2	...	..	..	.
	5—9	5	2	3	1	...	...	...	1	3	...	...	..	..
	10—14	2	2	...	2	...		..	...	...	...	...	...	...
	15—19	...	...	..	...	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	...	...	...	1	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...		...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XVI (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Pandithar	All ages	1	1	...	...	...	...	...	1	...	...	...	...	...
	0—4	1	1	...	...	...	...	...	1	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...		...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...
Mudaliar	All ages	1	...	1	...	...	...	1	...	...	...	...	...	...
	0—4	...	...	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	1	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...
Nair	All ages	4	...	4	...	...	...	1	...	3	...	...	...	...
	0—4	2	...	2	...	...	...	...	...	2	...	...	...	...
	5—9	1	...	1	...	...	...	...	...	1	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	...	1	...	...	...	1	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XVI (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Badaga	All ages	5	3	2	1	2	...	...	2	...	...	...	...	...
	0—4	2	2	...	...	...	...	...	2	...	...	...	...	...
	5—9	1	...	1	...	1	...	...	...	...	...	...	...	...
	10—14	2	1	1	1	1	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...
Village Total	All ages	90	33	57	16	14	...	10	17	33	...	...	...	...
	0—4	32	14	18	...	...	...	...	14	18	...	...	...	...
	5—9	24	9	15	6	5	...	...	3	10	...	...	...	...
	10—14	18	9	9	9	9	...	...	...	...	...	...	...	...
	15—19	2	1	1	1	...	...	1	...	...	...	...	...	...
	20—24	3	...	3	...	...	...	3	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34	2	...	2	...	...	...	2	...	...	...	...	...	...
	35—44	3	...	3	...	...	...	3	...	...	...	...	...	...
	45—59	3	...	3	...	...	...	1	...	2	...	...	...	...
	60 & over	3	...	3	...	...	...	...	...	3	...	...	...	...

CHAPTER IV

VILLAGE ECONOMY

Sources of livelihood

40. The economy of the village rests on agriculture. Table No. XVII gives the occupational pattern of the households in Hallimoyar. Fourteen out of the 44 households here are engaged solely in cultivation. Six other households combine cultivation with agricultural labour and 18 other households depend entirely upon agricultural labour while one combines agricultural labour with selling milk. Four other households combine agricultural labour with other occupations like washing clothes, shaving, cattle-rearing etc. Only one out of the 44 households is in the non-agricultural sector and that is the household of the Nair who is working as a cook of the Residential School. So it turns out that 43 out of the 44 households are in agriculture and this works out to 97·7%. Among the 20 households engaged in cultivation, pursuing it solely or combining it with agricultural labour, 18 belong to the Irulars. Among the two non-Irulars, one is the Badaga who lives with an Irular woman and the other the Reddiar who owns about 12 acres in the

TABLE No. XVII

Occupational Classification of households

Caste/ Tribe	Total number of households	Number of households engaged in: Cultivation only	Cultivation and agricultural labour	Agricultural labour only	Agricultural labour and Business	Other occupations	Agricultural labourer and others	Details of other Occupation	Details of Business
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Irular	29	13	5	10	...	...	1	Shepherd : 1	...
Okkaliga	7	..	...	5	1	...	1	Barber : 1	Selling Milk : 1
Pandithar	2	...	..	1	...	...	1	Barber : 1	...
Mudaliar	1	...	...	1	...	...	...	Barber : 1	...
Nair	1	...	...	...	..	1	...	Cook : 1 (Govt. employee)	...
Badaga	2	...	1	...	...	...	1	Dhobi : 1	...
Reddiar	1	1	...	...	...	...	...	Dhobi : 1	...
Sholagar	1	1	...	1	...	...	...	Dhobi : 1	...
Total	44	14	6	18	1	1	4		

village. Actually however some of the Irular lands held on conditional patta are cultivated by the Okkaligas on crop-sharing basis. But they are not shown in the records as such. If it is proved that the conditional patta lands are leased out to non-Irulars, the assignment grants are liable to be revoked. The Irulars who leased the lands and the Okkaligas who have taken these lands on lease do not come forward to disclose the existence of the lease and the terms of the lease. It is unofficially learnt that 5 Okkaliga households shown as agricultural labourers are actually doing cultivation of the lands on *Waram* or crop-sharing basis. Among the households engaged in non-agricultural occupations, two households are engaged as barbers-one from the Okkaliga community and one from the Pandithar community. The Nair is engaged as a cook and one Badaga is engaged as a dhobi.

Occupational pattern

41. Table No. XVIII gives the occupational pattern of the workers. Out of 101 persons classed as workers in the village, 36 are engaged in cultivation, five in own cultivation and 31 in lease cultivation. The

TABLE No. XVIII

Workers classified by Sex, Age Group, Industry, Business and Cultivation

Caste/ Tribe	Age group	Total Workers			Number of workers engaged in							
					Household Industry		Household Business		Household Cultivation		Others	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Irular	**All ages**	**69**	**40**	**29**	...	...	...	...	**24**	**10**	**16**	**19**
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	7	2	5	...	...	...	...	1	2	1	3
	20—24	7	2	5	...	...	...	...	...	1	2	4
	25—29	17	8	9	...	...	...	...	5	4	3	5
	30—34	9	8	1	...	...	...	...	4	1	4	...
	35—44	11	7	4	...	...	...	...	4	2	3	2
	45—59	16	11	5	...	...	...	...	8	...	3	5
	60 & over	2	2	...	...	...	...	...	2	...	...	...

TABLE No. XVIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Okkaliga	All ages	16	7	9	...	...	...	...	...	...	7	9
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	...	1	...	...	...	...	...	...	...	1
	15—19	2	...	2	...	...	...	...	...	...	...	2
	20—24	2	1	1	...	...	...	...	...	...	1	1
	25—29	2	1	1	...	...	...	...	...	...	1	1
	30—34	2	1	1	...	...	...	...	...	...	1	1
	35—44	2	2	...	...	...	...	...	...	...	2	...
	45—59	3	1	2	...	...	...	...	...	...	1	2
	60 & over	2	1	1	...	...	...	...	...	...	1	1
Pandithar	All ages	3	1	2	...	...	...	...	...	...	1	2
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	...	...	...	...	...	...	...	1
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	1	...	...	...	...	...	...	...	1	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	...	1	...	...	...	...	...	...	...	1
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Mudaliar	All ages	4	3	1	...	...	...	...	...	...	3	1
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	2	1	1	...	...	...	...	...	...	1	1
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	1	...	...	...	...	...	...	...	1	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	1	1	...	...	...	...	...	...	...	1	...

TABLE No. XVIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Nair	All ages	1	1	...	...	...	...	...	...	...	1	...
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	1	...	...	...	...	...	...	...	1	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Badaga	All ages	5	3	2	...	...	...	...	1	...	2	2
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	...	...	...	...	...	...	...	1
	25—29	2	2	...	...	...	...	...	...	...	2	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	2	1	1	...	...	...	...	1	...	...	1
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Reddiar	All ages	1	1	...	...	...	...	...	1	...	...	...
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	...	...	...	...	1	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XVIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Sholagar	All ages	2	1	1	...	...	...	...	...	...	1	1
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	...	1	...	...	...	...	...	...	...	1
	35—44	1	1	...	...	...	...	...	...	...	1	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Village Total	All ages	101	57	44	...	...	...	...	26	10	31	34
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	...	1	...	...	...	...	...	...	...	1
	15—19	11	3	8	...	...	...	...	1	2	2	6
	20—24	11	3	8	...	...	...	...	...	1	3	7
	25—29	21	11	10	...	...	...	...	5	4	6	6
	30—34	14	11	3	...	...	...	...	4	1	7	2
	35—44	15	11	4	...	...	...	...	5	2	6	2
	45—59	23	14	9	...	...	...	...	9	...	5	9
	60 & over	5	4	1	...	...	...	...	2	...	2	1

bulk of the workers, consisting of 60 in number, are engaged in agricultural labour. One is engaged as a *shepherd*. The remaining four are engaged in tertiary occupations, like cook, barber, and dhobi. So it may be seen that 97 out of 101 workers in the village are engaged in the primary sector of agriculture. This works out to 96%. Among the 36 workers engaged in cultivation, 34 belong to Irulars. Among the 60 agricultural labourers in the village 34 belong to Irulars. It is rather an unusual thing to find an Okkaliga working as a barber in the village. It appears that his father was also a barber and so he continues to do his father's occupation even though that may be taken as an indignified job among the Okkaligas.

Occupational mobility

42. Table No. XX gives the occupational mobility and causes of changes. It may be seen that occupational mobility is witnessed only in four households. One Irular who was doing agricultural labour has now taken to lease cultivation; another Irula has

TABLE No. XIX

Workers classified by sex, age group and occupation

Community	Age group	Agricultural labourer			Cultivation			Lease cultivation			Shepherd		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
Irular	All ages	34	16	18	4	2	2	30	21	9	1	1	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	4	1	3	1	...	1	2	1	1	...	...	...
	20—24	5	2	3	...	...	...	2	...	2	...	...	...
	25—29	7	2	5	2	1	1	7	4	3	1	1	...
	30—34	4	4	...	...	...	...	5	4	1	...	...	...
	35—44	5	3	2	1	1	...	5	3	2	...	...	...
	45—59	9	4	5	...	...	...	7	7	...	...	...	...
	60 and over	...	...	...	...	...	...	2	2	...	...	...	...

Community	Age group	Agricultural labourer			Barber			Barber			Agrilcultural labourer		
		Okkaliga			Okkaliga			Pandithar			Pandithar		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
Okkaliga / Pandithar	All ages	15	6	9	1	1	...	1	1	...	2	...	2
	0— 4	...	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	...	1	...	...	...	...	...	...	...	...	...
	15—19	2	...	2	...	...	...	...	...	...	...	...	...
	20—24	2	1	1	...	...	...	...	...	...	1	...	1
	25—29	2	1	1	...	...	...	...	...	...	...	...	...
	30—34	2	1	1	...	...	...	1	1	...	...	...	...
	35—44	1	1	...	1	1	...	...	...	...	...	...	...
	45—59	3	1	2	...	...	...	...	...	...	1	...	1
	60 and over	2	1	1	...	...	...	...	...	...	...	...	...

Community	Age group	Agricultural labourer			Cook			Agricultural labourer			Dhoby		
		Mudaliar			Nair			Badaga			Badaga		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
Mudaliar / Nair / Badaga	All ages	4	3	1	1	1	...	3	1	2	1	1	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	2	1	1	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	1	...	1	...	...	...
	25—29	...	...	...	...	...	...	1	1	...	1	1	...
	30—34	1	1	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	1	1	...	1	...	1	...	...	...
	60 and over	1	1	...	...	...	...	...	...	...	...	...	...

TABLE No. XIX (Contd.)

Community	Age group	Lease Cultivation				Cultivation				Agricultural labourer		
		Persons	Males	Femaels		Persons	Males	Females		Persons	Males	Females
Badaga (contd.)	All ages	1	1	...	Reddiar	1	1	...	Sholagar	2	1	1
	0— 4	...	...	...		...	...	...		...	...	...
	5— 9	...	...	...		...	...	...		...	...	...
	10—14	...	...	...		...	...	...		...	...	...
	15—19	...	...	...		...	...	...		...	...	...
	20—24	...	...	...		...	...	...		...	...	...
	25—29	...	...	...		...	...	...		...	...	...
	30—34	...	...	...		...	...	...		1	...	1
	35—44	...	...	...		1	1	...		1	1	...
	45—59	1	1	...		...	...	...		...	...	...
	60 and over	...	...	...		...	...	...		...	...	...

Community	Age group	Agricultural Labourer			Lease Cultivation			Cultivation			Shepherd		
		Perrons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
Village Total	All ages	60	27	33	31	22	9	5	3	2	1	1	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	...	1	...	...	...	...	...	...	...	...	...
	15—19	8	2	6	2	1	1	1	...	1	...	...	...
	20—24	9	3	6	2	...	2	...	...	...	...	...	...
	25—29	10	4	6	7	4	3	2	1	1	1	1	...
	30—34	8	6	2	5	4	1	...	...	...	...	...	...
	35—44	7	5	2	5	3	2	2	2	...	...	...	...
	45—59	14	5	9	8	8	...	...	...	...	...	...	...
	60 and over	3	2	1	2	2	...	...	...	...	...	...	...

Community	Age group	Cook			Barber			Dhoby		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
Village Total (contd.)	All ages	1	1	...	2	2	...	1	1	...
	0— 4	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	1	1	...
	30—34	...	...	...	1	1	...	...	...	...
	35—44	...	...	...	1	1	...	...	...	...
	45—59	1	1	...	...	...	...	...	...	...
	60 and over	...	...	...	...	...	...	...	...	...

switched over from food-gathering in the forest to agricultural labour; and an Okkaliga has turned himself into an agricultural labourer from the occupation of a shepherd. The fourth, a Badaga, has changed from washing clothes to agricultural labour.

The desire of the heads of the households to make a change in their line of occupation atleast in the next generation, was enquired into. Thirteen out of the 44 households desire to continue in the same occupations. Of the remaining 31 households, one wants to become a washerman, 9 as Government servants, 5 as teachers, one as cultivator, one as agricultural labourer and one as forest guard. Thirteen other heads of households have not expressed any particular job, but they also desire some change in their line of occupation.

TABLE No. XX

Occupational mobility and cause of change

Caste/Tribe	No. of persons who changed father's occupation: Voluntarily	Forced by circumstances	Other reasons	Old and new occupations: Households	Father's Occupation	Head's Occupation	Cause of change	No. of persons who have changed own earlier occupation: Voluntarily	Forced by circumstances	No. of persons who are not content with present occupation
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Irular	1	1	...	1	Agricultural labourer	Lease cultivation	To earn more	...	...	25
				1	Hunting	Agricultural labourer	Because hunting is prohibited			
Okkaliga	1	...	...	1	Shepherd	...	To earn more	...	...	7
Pandithar	...	...	...	...	...	...	...	...	...	2
Mudaliar	...	...	...	...	...	...		...	...	1
Nair	...	...	...	...	...	...	...	...	...	...
Badaga	1	...	...	1	Dhoby	Agricultural labourer	Too old for the job	...	...	1
Reddiar	...	...	...	...	...	...	...	...	...	...
Sholagas	...	...	...	...	...	...	...	...	...	1
Total	3	1	...	4				...	...	37

HOUSEHOLD OCCUPATION

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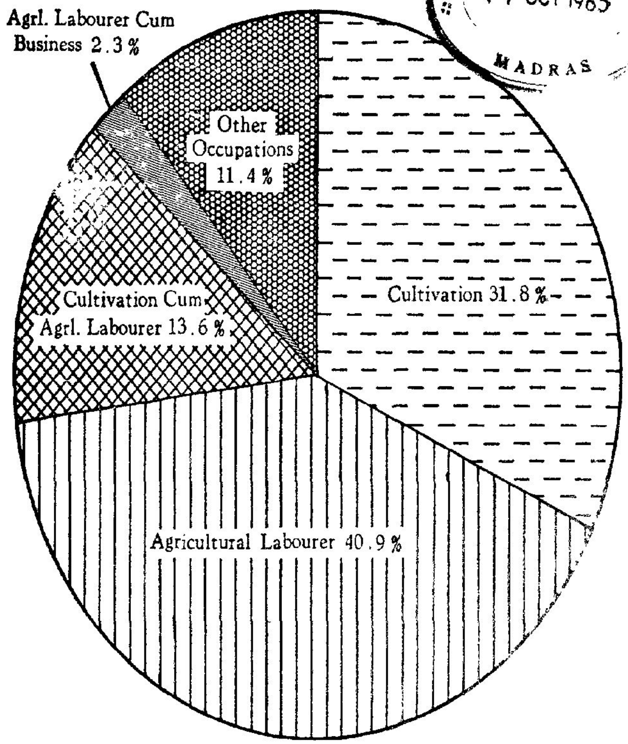


TABLE No. XXI

Occupational mobility—Nature of change from father's generation to present generation

Occupation	No. of heads of households	No. of households whose father's occupation was					No. of households who want their sons to be							
		Same	Agricultural labourer	Hunting	Shepherd	Dhobi	Same	Dhobi	Government job	Agricultural labourer	Teaching	Cultivation	Forest guard	Not stated
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Cultivation	2	2	...	...	...	...	...	...	...	...	...	...	...	2
Lease Cultivation	18	17	1	...	...	...	7	...	1	1	2	1	...	6
Agricultural labourer	20	17	...	1	1	1	4	1	7	...	3	...	1	4
Shepherd	1	1	...	...	...	...	...	...	...	...	...	...	...	1
Barber	2	2	...	...	...	...	2	...	...	...	...	...	...	...
Cook	1	1	...	...	...	...	...	...	1	...	...	...	...	...
Total	44	40	1	1	1	1	13	1	9	1	5	1	1	13

Land Utilisation

43. The extent of lands available for the use of the villagers including the cultivable lands, is barely about 96 acres and the population of 191 has to confine its activities mainly within it. But it is surrounded all around by forests, which are also open to them for specific purposes like grazing, collection of minor forest produces etc. So the people do not feel the congestion within the revenue village. The classification of the revenue lands is as follows:

Private holdings		
(a) under absolute ownership	...	12·45 acres
(b) conditional assignments	...	26·49 ,,
		38·94 ,,
Unassessed waste lands belonging to Government	... ...	53·95 ,,
Village site	... ...	1·37 ,,
Roads and poramboke lands	...	0·49 ,,
Forest Guard's shed	... ...	0·29 ,,
Total	...	95·04 ,,

The site set apart for the residence of the Forest Guard is not used as such. The Forest Guard at present has taken up his residence at Thengumarahada. Out of 38·94 acres of private holdings, 20 acres are under wet cultivation, though classed as dry. Paddy is raised in this extent with the aid of the waters of a jungle stream diverted by cross-bunding the stream. A block of 53·95 acres classed as waste land is cultivated in parts by Irulars by way of encroachments of bits here and there. Here the Irulars do 'Kumri cultivation' which is the same as shifting cultivation. The Irulars make a clearing by setting fire to the bushes, make scratches with hoes and sprinkle the seeds of ragi, castor, pulses etc., and cultivate them. About 20 acres in this block of land are under cultivation by the Irulars. Out of about 9·89 acres including the unassessed waste land available for cultivation, an extent of about 56 acres only is under effective cultivation. The remaining extent remains fallow. In 1911–12 the land tax collected for the entire village was shown as Rs. 42–13–7. After the revenue settlement of 1916, this was reduced to Rs. 28–11–3. A uniform assessment of Re. 1 per acre was fixed during the settlement. This assessment has not been revised subsequently. No water rate is also charged for the water taken for cultivating paddy and other garden crops. It is not known whether this free utilisation of water without any charge is covered by any permission.

Land distribution

44. Table No. XXII shows the distribution of land in the village. An extent of 12·45 acres of private holding enjoyed without any condition attached to it

TABLE No. XXII

Possession of Land

Community	Name of interest on land	Number of households and extent of land: No land	5 cents and below	6-10 cents	11-20 cents	21-50 cents	51 cents to 1 acre	1·01-2·49 acres	2·50-4·99 acres	5 to 9·99 acres	10 and above	Area not stated
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Irular	Land owned	...	...	...	...	...	...	...	...	1	...	...
	Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	4	6	7	...	...	...
	Land held from private persons or institutions	...	...	...	...	...	...	...	...	...	...	...
	Land given out to private persons or institutions	...	...	...	...	...	...	...	...	...	...	...
	Land owned & taken on lease	...	...	...	...	...	...	...	...	...	...	...
	Land held from Government & taken on lease	...	...	...	...	...	...	...	...	...	...	...
	No land	11	...	...	...	...	...	...	...	...	...	...
Okkaligar	No land	7	...	...	...	...	...	...	...	...	...	...
Pandithar	No land	2	...	...	...	...	...	...	...	...	...	...
Mudaliar	No land	1	...	...	...	...	...	...	...	...	...	...
Nair	No land	1	...	...	...	...	...	...	...	...	...	...
Badaga	No land	1	...	...	...	...	...	...	..	...	..	...
	Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	...	...	1	...	..	...
Reddiar & Sholagar	Land owned	...	...	...	...	...	...	...	...	...	...	...
	No land	2	...	...	...	...	...	...	...	...	...	...
Village Total	Land owned	...	...	...	...	...	...	...	...	1	...	...
	Land held direct from Government under a tenure less substantial than ownership	...	...	...	...	...	4	6	8	...	...	...
	No land	25	...	...	...	...	...	...	...	...	...	...

Paravai – watch shed on the tree

Watch shed - a closer view

is owned by the Reddiar. The remaining 26·49 acres of private holdings are owned by 18 households out of which 17 are Irulars and one a Badaga. The size of these holdings are all less than 5 acres. Four of these holdings are of the sizes of 51 cents to one acre, 6 are in the size class of 1 to 2½ acres and 8 in the size class of 2½–5 acres. Twenty five households in the village do not own land, either in an absolute manner or with any conditions attached to it.

Agricultural practices

45. The lands under cultivation in this village can be classified into three broad types depending upon the manner of cultivation practised in them. The first is the lands under paddy cultivation. The second type can be called the garden land. In these lands dry crops are raised by occasionally irrigating them with the water of the jungle stream. The third type is the 'Kumri' lands in which dry crops only are raised solely with the aid of rains. The practices obtaining in each type are described below.

Paddy lands: The extent coming under this type is about 20 acres. A jungle stream flowing by the side of the village is cross-bunded with a check dam and the diverted water taken along a small channel to irrigate the lands. There is sufficient water in the stream and no scarcity of water is felt. The first crop is during the period June to December and the second crop from March to June. The cycle of operations in these lands is as follows:

July ... Ploughing the land and raising seed bed. Watering and puddling the land with green manure leaves.

August ... Transplantation

September ... Weeding (three weeks after transplantation)

December ... Harvest

March ... Ploughing, puddling and raising seed bed for the second crop.

April ... Transplantation

June ... Harvest

The paddy crop raised during the period June to December is a long-term one and the crop raised during the period April-June is a short term one. Improved seeds are now used. For the long term crop GEB 24 variety is used and for the short term crop TKM 6 is used. The improved seeds are obtained by the Irulars from the Thengumarahada Farming Society. Farm-yard manure and green manure are used at the time of puddling. Chemical manures are not generally applied but when the crop is affected by any pest, chemical mixture obtained from the Thengumarahada Co-operative Society is used in small doses. They also use pesticides when that is very necessary. The lands are fertile enough. The jungle stream deposits alluvial soil, washed from the slopes of the hills. So the cultivators here do not feel the necessity for applying heavy doses of chemical manures and other types of manures. The yields obtained by them in the lands average about 30 bags per acre for the long term crop and about 25 bags for the short term crop.

Garden lands:

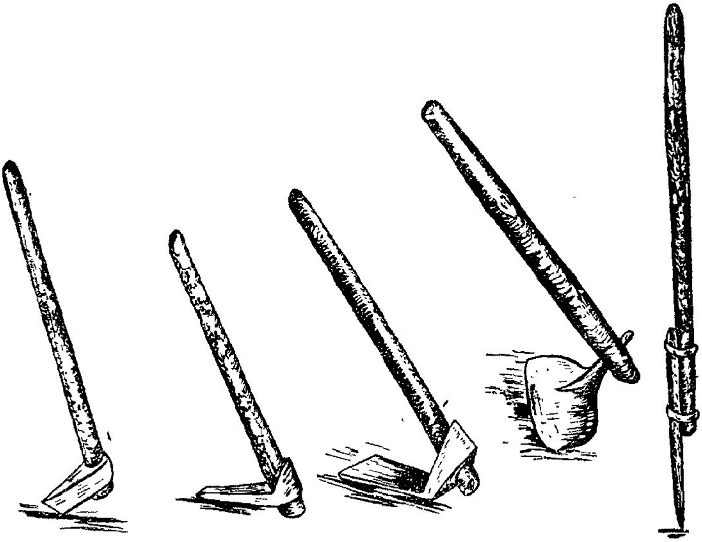
In these lands, crops like cholam, cumbu, chillies, cotton, pumpkin, tapioca etc. are raised. The crops get the benefit of irrigation once in about two weeks. The land is well ploughed and manured with farm-yard manure. The sowing of cholam, cumbu and cotton is by broadcasting the seeds. Chilli is by transplanting the seedlings. The raising of tapioca is by planting sets or cut pieces of the harvested plant. The cultivation practices followed in raising garden crops are almost similar to the ones followed in the adjoining plains of Gobichettipalayam taluk. Two crops are raised in these lands and the rotation of crops followed is to raise a millet crop followed by a commercial crop like cotton or chillies.

Kumri lands: These are cleared patches within the shrubby bushes. The clearance of the bushes is done by setting fire to them in the month of April or May. The soil is scratched with a hoe and ragi mixed with pulses, castor, Amaranthus are sown in the month of July or August. If there is time, one weeding is done in August. The harvest would take place in the month of November. The yield of millets in these lands if there is no destruction of the crops by wild animals, may come to about 8 bags per acre. These lands are not manured.

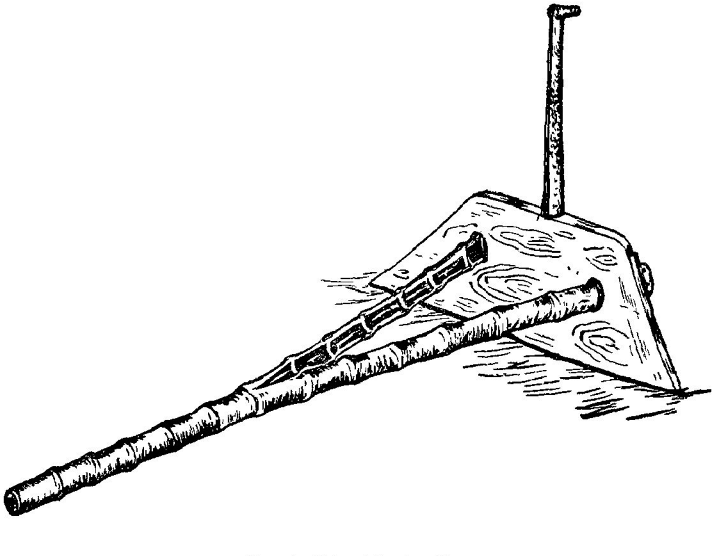
Agricultural Implements

46. A change in the types of agricultural implements is being brought about in Hallimoyar village so as to conform to the types of implements used in Thengumarahada. So in Hallimoyar we see not only the old type of implements but also a few of the new types. As paddy cultivation is a new feature in the village, the implements required for such a type of cultivation

are the ones imported from the adjacent village. For ploughing the lands an ordinary type of wooden plough with an iron pointer is used and the traction is provided by a pair of bullocks. For levelling the puddled land, an implement called *Parambu Palagai* is used. This also like the plough is pulled by a pair of bullocks. For earth work and for putting the bund, both the old type and the improved type of spades called *Mammutti* are used. For weeding the garden lands a small sized hoe called *Kalaikothu* is used. For havesting the crops a serrated knife called *Karukku Aruval* is used. For cutting wood a heavy



The axe, the spades and the digging stick

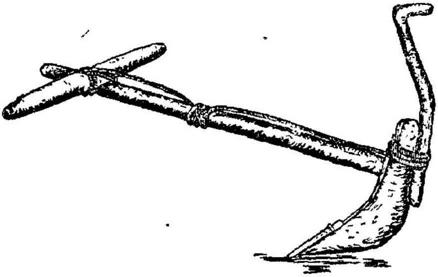


Parambu Palagai for levelling

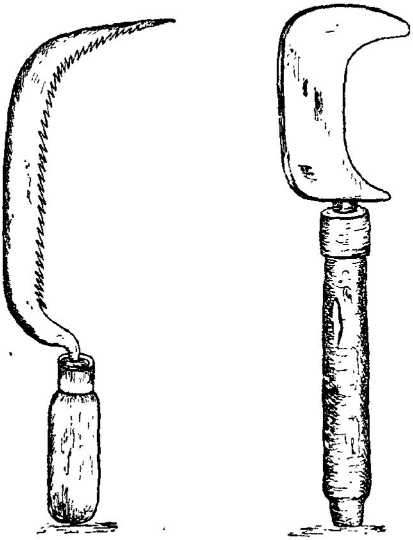
Watch-shed for the paddy field

An Irula plucking jack fruit

type of *Koduval* is used. For splitting fire-wood an axe called *Kodali* is in use. The shape of the implement in use are shown in the sketches furnished in these pages. Even though all these implements



Plough



The Karukku Aruval and the Koduval

according to the modern standard may be considered as old type ones, yet for the Irulars, they stand as an improvement over the primitive type like the hoe.

Improved methods

47. As stated above, the use of the above implements is by itself an improvement in the agricultural practices. Another way in which the agriculture in the village has improved is the resort to irrigation, and the cultivation of paddy and other garden crops. Cultivation of these necessitated splitting the land into levelled plots and as the lay of the land is a gentle slope, terracing of the lands by bunding up at proper intervals has been effected in a satisfactory way. One other improvement effected is in the use of improved seed strains. For paddy, improved strains like GEB 24, TKM 6, CO 19 are in use. In manuring also improvement is brought about by slowly applying small doses of ammonium sulphate, chemical mixtures, farmyard compost and green manure. Lastly there is the resort to applying pesticides when the crops are affected by pests. It has to be said that all these improvements in the agricultural practices were brought about by the newly come immigrants of the Reddiar and the Okkaligas. Left to themselves the Irulars would have continued in their old methods of doing subsistence cultivation by doing Kumri cultivation. There can be no doubt that the immigrants played a major role in the improvement of agriculture in the village but whether the local people of Irulars benefited out of these improvements is rather a doubtful point.

Agricultural labour

48. The agricultural labour in the village is provided mostly by the Okkaligas, Irulars, Mudaliar, Badagas and Sholagar living within the village. It is only during the harvest season a few agricultural labourers of Thengumarahada are brought to meet the heavy demand in this respect. The wages paid for the agricultural labourers are mostly in cash. For the harvesting operation only half the wages are paid by way of paddy and half by way of cash. The daily wages for a male and a female engaged in agricultural operation are Re. 1 and Paise 75 respectively. This may tend to increase to Rs. 1.25 and 75 Paise respectively during the harvest season. When once the crop is mature enough cultivators want to harvest it as quickly as possible lest they may be destroyed by invasion of elephants. It is generally recognised that Irular men and women are less efficient in doing agricultural labour than the Okkaligas. The services of Irulars are enlisted only when that is very necessary and only when it cannot be fully met by the non-Irulars. But, for certain other types of work, the Irulars are more suitable. For keeping watch of the crop during night time, the services of the Irulars are indispensable. They put up watch stands on the tops of trees by the side of the fields and keep awake throughout the night to watch the crops from destruction by wild animals. If they hear any noise of any

such destruction they raise an alarm and call for the assistance of the other Irulars living within the village. They all join together and drive away the wild animals, by showing burning torches and beating the drums. For keeping watch of the fields, the Irulars are paid at the rate of 2 *Salagais* (4 bags) per acre. The task of watering the fields by making diversion from the jungle stream is also entrusted to the Irulars and for this duty they get 1½ *Salagais* (3 bags). It may happen that an Irula might have leased out his land to an Okkaliga for a lease amount of 8 salagais per acre and he may himself get employed under the Okkaliga for keeping watch of the fields and and for watering the lands, and earn additional amounts for these services rendered. The Irulars find it more profitable to lease their lands to Okkaligas and earn the lease amount besides the wages for the services rendered.

Livestock

49. Table No. XXIII gives the livestock possessed by the various communities in Hallimoyar. Milch cattle number 23 and draught bullocks 131. The grade of the cattle possessed in the village is poor. They do not belong to any identifiable breed. The milking capacity of the milch animals is poor. They are occasionally used even for ploughing purposes.

The use of the draught bullocks is solely for ploughing purposes and at other times they do not have any use in agriculture. But since pasture is available in plenty in the village and in the forests all around, they are not looked upon as a burden by the villagers. At frequent intervals, they are sold away in some of the cattle-fairs in Gobichettipalayam taluk. The Irulars are not eager to improve the stock of the cattle although facilities for such an improvement are available at Thengumarahada where a Kangeyam stud bull and a Murrah buffalo are kept for breeding purposes. The ownership of the sheep found in the village is shared by ten households belonging to Irular and Okkaliga communties. The rearing of 40 heads of pigs is done solely by an Okkaliga. A few numbers of ducks and chicken are maintained by the Irulars and Okkaligas. All these are of Desi variety. The livestock of this village is subject to diseases common in these parts. At Thengumarahada there is a First Aid Veterinary Centre attended to by a Stock-man. The facility however is not fully utlised by the Irulars, who follow their own methods of curing the cattle diseases. They believe that a cow or bullock once branded, when about a year old, may prevent it from any infection of diseases. How far this belief is sustainable is not known, but the branding is at least helpful in identifying the cattle. The cows and the

TABLE No. XXIII

Livestock Statistics

Caste/Tribe	Milch cattle		Draught Bullock		Goat/Sheep		Pig		Duck/Geese		Fowl	
	No. of household owning.	Total No.	No. of household owning.	Total No.	No. of household owning.	Total No.	No. of household owning.	Total No.	No. of household owning.	Total No.	No. of household owning.	Total No.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Irular	9	10	14	67	7	30	...	...	9	10	9	40
Okkaliga	3	11	4	38	3	45	1	40	3	11	2	7
Pandithar	...	...	...	...	...	...	...	...	...	...	...	...
Mudaliar	...	...	1	4	...	...	...	...	...	...	...	...
Nair	...	...	...	...	...	...	...	...	...	...	...	...
Badaga	...	...	1	10	...	...	...	...	...	...	...	...
Reddiar	1	2	1	12	...	...	...	...	...	...	...	...
Total	13	23	21	131	10	75	1	40	12	21	11	47

bullocks are tied with a string of black woolen thread and this is supposed to ward off evil spirits attacking the cattle when they graze about in the forest. Most of the cattle going into the forest for grazing are tied with metalic bells. The cattle grazing in the forest are subject to the danger of being killed occasionally by a lion or panther.

Collection of forest minor produces

50. The collection of forest minor produces is an occupation to the liking of the Irulars. More than doing cultivation they like to go about into the forest and undertake the risk of collecting the minor forest produce from places far and near in the forest. The season for the collection is the period from December to March. This is an agricultural off-season after the harvest of crops. The right of collecting the forest produces is leased out annually by the Forest Department. Some contractor at Satyamangalam or Mettupalayam takes the lease in auction and the contractor employs the Irulars for the collection of the produces. The contractor pays the Irulars on an out-turn basis i.e. on the quantity of produce collected. Since the Irulars do not have a cooperative society of their own for taking the lease for themselves, they have to be content to work under some private contractor, who invariably takes away the bulk of the profit in the contract. The produces leased out by the Forest Department are tamarind, gallnut, Poochai, soap-nut, bark of Ponnai, honey etc. An Irula going into the forest can ordinarily collect each day about one tin of soap-nut or poochai seeds. For this he will get a wage of Rs. 1·25. The collection of soap-nut pods is done by using a long stick having a forked end. The stick is thrust above the pod which then falls to the ground. These are then collected and brought to the contractor's depot at Thengumarahada. Some-times it is possible for an Irula to collect even Four tins a day. The womenfolk do not go in for the collection of the minor produces. But the Irular children studying in the school earn a small profit during this time by assisting the contractor in maintaining the accounts and earning a small amount for it. Honey gathering is not done by the Irulars as they consider it more risky. For honey collection, the contractor employs a Sholaga who is also paid on the quantity of honey brought by him.

Marketing

51. The marketable surplus of the produces grown in Hallimoyar is small. It may amount to a few bags of paddy and a small quantity of cotton. Some private merchant from Satyamangalam comes over to Hallimoyar and purchases the produces. The sale prices of these are bound to be much lower than what they would otherwise fetch in Satyamagalam, the reason being the heavy cost of transport from Hallimoyar to Satyamangalam after getting them ferried at Thengumarahada. The daily requirements of the villagers of Hallimoyar are also few. These are purchased from the co-operative stores run by the Thengumarahada Farming Society.

TABLE No. XXIV

Quantum of Agricultural produce and their disposal

Description	Paddy (in bags)	Cholam (in bags)
Annual Quantity produced	394	322
Total annual quantity consumed by the producing households.	122	153
Total annual quantity available for sale	272	169

The only business which takes place within Hallimoyar is the sale of milk by an Okkaliga to the Residential School. This is a very negligible item.

Income

52. Table No. XXV gives the income pattern of the households in Hallimoyar. Out of 44 households in the village 17 come in the income group of Rs. 25 or less, 25 in the income group of Rs. 26–50, one in the income group of Rs. 51–75 and one in the income group of Rs. 101 and above. So, it may be seen that except for two households, the bulk falls in the income group of less than Rs. 50 a month. The households which earn more than Rs. 50 a month are those of the Reddiar who owns about 12 acres and the Nair cook who receives a monthly salary of about Rs. 60. Out of 29 Irular households, 12 fall in the income group of Rs. 25 or less. The remaining 17 fall in the income group of Rs. 26–50. In this respect the Okkaligas are also in same position. Three out of the 7 households fall in the income group of Rs. 25 or less. The remaining four come in the next higher income group.

TABLE No. XXV

Monthly income of Households by Occupation

Community	Occupation of Household	Number of households in the income range of				
		25 Rupees or less	Rs. 26–50	Rs. 51–75	Rs. 76–100	Rs.101 & over
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Irular	Agricultural Labourer	7	3	...	...	...
	Lease Cultivation	4	13	...	...	...
	Cultivation	...	1	...	...	...
	Shepherd	1	...	...	...	...
Okkaliga	Agricultural Labourer	3	3	...	...	...
	Barber	...	1	...	...	...
Pandithar	Barber	...	1	...	...	...
	Agricultural Labourer	1	...	...	...	...
Mudaliar	Agricultural Labourer	...	1	...	...	...
Nair	Cook	...	...	1	...	...
Badaga	Agricultural Labourer	...	1	...	...	...
	Lease Cultivation	...	1	...	...	...
Reddiar	Cultivation	...	...	...	...	1
Sholagar	Agricultural Labourer	1	...	..	...	...
Village Total	Cultivation	...	1	...	...	1
	Lease Cultivation	4	14	...	...	...
	Agricultural Labourer	12	8	...	...	..
	Shepherd	1	...	...	...	...
	Barber	...	2	...	...	...
	Cook	...	...	1	...	...
	Total	17	25	1	...	1

Expenditure

53. Table No. XXVI gives the expenditure pattern of the households.

The expenditure on food averages about 82·3% of the total expenditure. The expenditure on food in the various income groups is as follows:

TABLE No. XXVI

Average Monthly Expenditure per household by Income groups

Items of Expenditure	All households		Percentage of expenditure on food/ & Miscellaneous items		Number of households with a monthly income of									
					Rs. 25 or less		Rs. 26–50		Rs. 51–75		Rs. 76–100		Rs. 101 & over	
	No. of households	Expenditure per household	Total	percentage	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
		Rs. P.	Rs. P.			Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.
Food	44	33.29	1,464.75	82.27	17	22.81	25	37.40	1	53.00	...	...	1	89.00
Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Clothing	44	4.34	191.00	10.73	17	3.53	25	4.80	1	5.00	...	...	1	6.00
Fuel	42	0.58	24.25	1.35	16	0.48	24	0.50	1	2.00	...	...	1	2.00
Dhoby or Soap	42	0.50	20.87	1.18	15	0.47	25	0.51	1	0.50	...	...	1	0.50
Barber	42	0.51	21.25	1.19	15	0.38	25	0,53	1	0.50	...	...	1	0.50
Travelling	23	0.53	12.25	0,69	5	0.25	17	0.35	...	...	...	...	1	5.00
Medical Fees & Medicines	1	1.00	1.00	0.06	...	...	1	1.00	...	...	...	...	...	...
Religious Observances	1	0.25	1.25	0.07	1	0.25	...	...	...	...	...	...	...	...
Amusements	7	1.07	7.50	0.42	1	0.25	5	0.45	...	...	...	...	1	5.00
Savings (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Payment of debts	38	0.98	37.25	2.09	15	0.90	23	1.03	...	...	...	...	...	...
Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	44	40.46	1,780.37	100.00	17	28·45	25	45.11	1	61.00	...	...	1	108.00

Proportion of expenditure on food to total expenditure

Income group	No. of house-holds	Total expendi-ture on food	Expenditure on all items	Percent-age
		Rs. P.	Rs. P.	
Rs. 25 or less	17	387·75	483·62	80·18
Rs. 26—50	25	935·00	1,127·75	82·91
Rs. 51—75	1	53·00	61·00	86·89
Rs. 76—100	...	...	...	...
Rs. 101 and over	1	89·00	103·00	82·41
Total	44	1,464·75	1,780·37	82·27

It may be noted that the percentage of expenditure on food increases gradually as the income of the households increases upto Rs. 75. Afterwards there is a fall in the percentage. The expenditure on cereals is as follows:

Proportion of expenditure on cereals to expenditure on food

Income group	No. of house-holds	Total expendi-ture on cereals	Total expendi-ture on food	Percent-age
		Rs. P.	Rs. P.	
Rs. 25 or less	17	190·00	387·75	49·00
Rs. 26—50	25	480·00	935·00	51·34
Rs. 51—75	1	35·00	53·00	66·04
Rs. 76—100	...	...	...	...
Rs. 101 & over	1	40·00	89·00	44·94
Total	44	745·00	1464·75	50·86

It has to be noted here that in the lower income groups the expenditure on cereals is low. This is because these people meet part of their food needs by gathering wild tubers and roots. The expenditure on clothing comes to 10.7%. The other items of expenditure incurred by them are small amounts for such items as washing clothes, buying soap, shaving etc.

TABLE No. XXVII

Expenditure on marriage

Expenditure on marriage (Rupees)	Number of households with a monthly income of				
	Rs. 25 & below	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
(1)	(2)	(3)	(4)	(5)	(6)
Nil	16	24	1	...	1
50 or less	1	1	...	...	...
51 — 100	...	...	...	...	...
101 — 200	...	...	...	...	...
201 — 400	...	...	...	...	...
401 — 600	...	...	...	...	...
601 — 800	...	...	...	...	...
801 — 1000	...	...	...	...	...
1001 & over	...	...	...	...	...
Total	17	25	1	...	1

TABLE No. XXVIII

Expenditure on festivals

Expenditure on Festivals (Rupees)	Number of households with a monthly income of				
	Rs. 25 & below	Rs. 26—50	Rs. 51—75	Rs. 76—100	Rs. 101 & over
(1)	(2)	(3)	(4)	(5)	(6)
NIL	2	...	...	...	...
Below 5	15	25	1	...	1
6— 10	...	...	...	...	...
11— 20	...	...	...	...	...
21— 30	...	...	...	...	...
31— 40	...	...	...	...	...
41— 50	...	...	...	...	...
51—100	...	...	...	...	...
101 & over	...	...	...	...	...
Total	17	25	1	...	1

Indebtedness

54. In Hallimoyar there is no trade or business worth the name. There is also no cottage industry or any other kind of occupation other than agriculture. The type of agriculture they practise is mostly of the subsistence type. So normally there is no need for anybody to get involved in any debts. But from Table No. XXIX we find that 37 out of the 44 households are in debt. The households not in debts are the Reddiar, the Nair cook, the Sholaga, a

TABLE No. XXIX

Indebtedness

Community	Income Group	Indebtedness by income group				
		Total No. of households	No. of households in debt	Percentage of Col. 4 to Col. 3	Total indebtedness	Average indebtedness per household in debt
(1)	(2)	(3)	(4)	(5)	(6)	(7)
	Rs.					
Irular	25 or below	12	12	92.31	565	47.08
	26 to 50	17	16	94.12	1,290	80.63
	51 - 75	...	...	...	...	...
	76 - 100	...	...	...	...	...
	101 & over	...	...	...	...	...

TABLE No. XXIX (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
	Rs.					
Okkaliga	25 or below	3	3	100	140	46.66
	26—50	4	4	100	253	71.25
	51—75	...	...	...	...	...
	76—100	...	...	...	...	...
	101 & over	...	...	..	...	...
	Rs.					
Mudaliar	25 or below	...	...	...	...	...
	26—50	1	1	100	70	70.00
	51—75	...	...	...	...	...
	76—100	...	...	...	...	...
	101 & over	...	...	...	...	...
	Rs.					
Badaga	25 or below	...	...	...	...	—
	26—50	2	1	100·00	40·00	40·00
	51—75	...	...	...	...	...
	76—100	...	...	...	...	...
	101 & over	...	...	...	...	...
	Rs.					
Village Total	25 or below	17	15	88·23	705	47·00
	26—50	25	22	88·00	1,685	76·59
	51—75	1	...	...	...	...
	76—100	...	...	...	...	...
	101 & over	1	...	...	...	...

Badaga and the Pandithars. As regards the Irulars, 28 out of the 29 households are in debts. On the whole 84.1% of the households are in debts. The average indebtedness per household in debt comes to Rs. 64·59. The households in debts belong entirely to the lower income groups of less than Rs. 50 per month.

Cause of debt

55. Table No. XXX gives the position of indebtedness by causes,

TABLE No. XXX

Causes of debt

Caste Tribe	Cause of debt	Amount of debt	Number of families in debt	Proportion of debt due to cause to the total amount of debt (percentage)
(1)	(2)	(3)	(4)	(5)
		Rs.		
Irular	Ordinary wants	1,625	26	87·60
	Household cultivation	230	3	12·40
Okkaliga	Ordinary wants	425	7	100·00
Mudaliar	Marriage	50	1	71·43
	Ordinary wants	20	1	28·57
Sholagar	Ordinary wants	40	1	100·00
Village Total	Marriage	50	1	2·09
	Ordinary wants	2,110	35	88·29
	Household cultivation	230	3	9 62
	Total	2,390	39	100·00

It could be seen that the proportion of debts due to various causes are as follows:

Marriage	2.1%
Household cultivation	9.6%
Ordinary household wants	88.3%

A sizeable proportion of the households incur debts to ward off the household expenditure during the lean months. A few Badagas and Okkaligas living in Thengumarahada are prepared to advance money or grains to the Irulars of Hallimoyar at exhorbitant rates of interest. The terms of advancing money are usually like this. For every Rs. 20 advanced, the Irula should return one Salagai of either paddy or millet at the time of the next harvest, which is invariably within six months. A Salagai may easily cost about Rs. 30 at the time of harvest. The rate of interest works out to 100% and yet the Irulars are tempted to go in for such loans. Except for one Irula and the Reddiar no one in Hallimoyar is a member of any Co-operative Society and so they do not have any facility to obtain credit at cheaper rates. The position of indebtedness of the Irulas on the whole is far from happy. Formation of a separate society for the Irulars may improve matters.

CHAPTER V

SOCIAL AND CULTURAL LIFE

Changing life

56. A decade ago Hallimoyar consisted entirely of Irulars. They had many tribal features, and they lived in a remote isolated pocket within the reserve forest. They had very little contact with the outsiders and they pursued a simple contented life of their own. They were practically free from the influence of the plainsmen, whether that it is good or bad. It is not as if their life then was rosy; they in fact had many problems and difficulties but they tried to find solutions in their tribal way. They did not bother much about agriculture; they never applied themselves to it fully. They had other sources of food supply. The forest, like a benevolent mother, was always helpful to them. They did not also have much of restrictions in its use from the Forest Officials. They could hunt any animal for their food needs. They could collect any produce in it for their consumption. They had the freedom to do shifting cultivation. What they finally reaped, after the ravages of wild animals, may be small, but they were content with it since they put in very little efforts into it. Their daily other wants were few. They were content with inexpensive dress and jewellery. Their women did not require a blouse or a tailor to stitch it. To go about without covering the bosom was normal and no one even thought it necessary to do otherwise. They were pestered by Malaria and other ailments. They had some inexpensive remedies for them. They had also developed a certain amount of immunity against these diseases. But when a person still succumbed prematurely to a disease, they took it stoically. They danced round the dead body with pipes and drums and tried to eschew the poignant aspect of it. They had simple marriage laws. Married life was never a burden on them. Both men and women has always the option to annual irksome marriage ties. Their sex life was one of tolerance and did not suffer from inhibitions. They retained a certain amount of individuality and yet subjected themselves to the discipline of the tribal panchayat. This in essence was the life in Hallimoyar before its isolation was destroyed by the location of Thengumarahada Farming Society at a close proximity.

As was the fate of many other tribal villages, Hallimoyar also had to undergo the impact of invading plainsmen. Such an invasion was made feasible because of the eradication of malaria in the tract. At Thengumarahada, there was a stretch of plain ground of about 500 acres, covered by forest. A jungle stream also flowed close by. Some enterprising agriculturists of the Nilgiris and Coimbatore saw the possibility of putting it into cultivation. They formed a Corporation, and later a Farming Society and started cultivating the land after denuding the forest and reclaiming it. Houses were constructed for the members and a flourshing settlement was established with many amenities. Badagas, Okkaligas, Vellalas and a few Harijans were rehabilitated in the society farm. Membership of the society was offerd for some of the Irulars of Hallimoyar but because they lacked enthusiasm to indulge in agriculture, and since they could not cope up with the speed of the rest in reclaiming the land, they dropped out and thus lost an opportunity to benefit by the measure. They were content to play subservient roles. Instead of getting any benefit from the Farming Society they succumbed to some of the evils. Tea drinking, greater addiction to alcohol, overspending on dress and ornaments are some of the things they learnt from the settlers of Thengumarahada. They also fell victims to the trap by way of offer of credit facilities extended by some Badagas and Okkaligas of Thengumarahada. The rates of interest were prohibitive and that ensured perpetual indebtedness on the part of the Irulars. Some of the lands which could be sold were sold. Some of their lands which could not be sold because of the existence of the condition that they should not be sold to non-Irulars, were leased out unauthorisedly to some Okkaligas. Though after the incoming of the Reddiar and the Okkaligas the level of agriculture has improved considerably, the benefit of it is not adequately shared by them. Though the Irulars, after the formation of the Farming Society, have greater employment opportunities, their traditional inertia stand in the way of fully benefiting out of it.

In village leadership also, they have lost the initiative. A Badaga who had come to live in Hallimoyar with an Irular woman of the village is looked upon by the Irulars as their spokesman. The Badaga of course has good intentions and is

working for the welfare of the Irulars. He exerts pressure on them to save money and leads a better life. But yet the admission of a Badaga in their midst amounts to a compromise of their traditional principle of excommunicating all women who go with anybody outside the tribe. Another Irular woman of the village is kept by a Sholaga. All these indicate a weakening of their standards on the social side.

Tribal hierarchy

57. The social discipline of the Irulas is controlled by a tribal hierarchy which was powerful at one time but has now weakened. The head of a village goes by the name of *Oor Gundan* or *Oorali.* In areas adjoining Malabar this office goes by the name of *Moopen.* The head of a group of villages is called *Katta Manai.* Matters which cannot be settled by the Oor Gounden go to the Katta Manai. The Oor Gounden or Katta Manai always disposes off the matter referred to him, by sitting along with the elders of the village or villages concerned. The Oor Gounden and the Katta Manai are assisted in their duties by a subordinate called *Bandari.* All these offices devolve generally by heredity. The tribals however have the power to remove anyone from office for extremely bad behaviour and nominate someone else to their satisfaction. Matters which could come up for decision by the tribal panchayat are wide in range. It may be a simple case of assault. It may be a case of refusal to repay a loan. It may be adultery. It may be clan incest. It may be on a request for divorce. It may in fact be anything causing friction or rupture in their daily life. The remedies for these may be a fine, which inherently cannot be heavy. It may be a forced settlement by the parties. It may be even a case for excommunication or one for separation of the husband and wife. The parties to the dispute generally abide by the decisions. But of late a tendency to flout the decisions is developing among them, probably due to the modernising effect in coming into too much contact with outsiders. It is possible for an Irula now to live independently without falling on the help of the Irular community. He can even go to a far off place and secure a bride provided he has the means to pay for it.

TABLE No. XXXI

Tribal Panchayat

Caste/Tribe	No. of households	No. according to whom caste/tribe panchayats exists for Irular	No. according to whom caste/tribe/community panchayats should exist
Irular	29	29	29
Okkaliga	7	7	7
Panditbar	2	2	2
Mudaliar	1	1	1
Nair	1	1	1
Badaga	2	2	2
Reddiar	1	1	1
Sholagar	1	1	1
Total	44	44	44

The Irulars are to a considerable extent, a tolerant people. Small shortcomings on the part of one or two members among them are ignored and forgotten soon. Grave breaches of social discipline are also forgiven and forgotten in course of time. That is how, the Irulars are tolerating their women being kept by a Badaga or Sholaga. In these two cases however, the acceptance is on the plea that the Badagas and the Sholagas are not less superior to them in the social rung.

TABLE No. XXXII

Contravention of marriage rules

Caste/Tribe	Number of marriages in contravention of caste/tribal law	Frequencies of each type of contravention	Remarks
Sholagar	1	1	Inter-caste Marriage
Badaga	1	1	-do-
Total	2		

Besides the Oor Gounden and the Katta Manai on the social side, they have also a Poojari for each village and a Pattakaran for the entire group of Irular settlements to look after the religious life of the tribe. The Poojaris look after the local temple, whereas the Pattakaran is considered the religious head whose word is final in all matters. He is held in reverence by the tribals. The fines imposed by the tribal panchayat are collected and kept by the Oor Gounden. He is entitled to half the share of it. The remaining half is spent for a common purpose like celebrating the Mariamman festival etc. In Hallimoyar, the Oor Gounden gave his share of the fines collected, as constitution to get a community radio set given away by the Harijan Welfare Department on half grant basis.

Statutory Village Panchayat

58. Though Hallimoyar is a separate revenue village by itself, it comes within the statutory village Panchayat of Thengumarahada which includes the three settlements of Thengumarahada, Hallimoyar and Kallampalayam. The distance from Thengumarahada to Kallampalayam is about nine miles and Hallimoyar is in the middle. All these three settlements are embedded within the reserved forest. This Panchayat was constituted in the year 1958. It consists of nine members, two of which are returned from Hallimoyar. The caste-wise breakup of the Panchayat members is as follows:

Badagas (including Badaga Lingayats)	5
Okkaliga	1
Irulars	2
Chakkilian	1

The election of the members was unanimous. The President and the Vice-President are Badagas. Their elections were also unanimous. The representation of Irulars in the Panchayat is not adequate though they form the bulk of the populations in Hallimoyar and Kallampalayam. It is learnt that a Badaga stood for one of the Irular areas in Hallimoyar and got elected. The working of the Panchayat is said to be smooth. There is no communal hitch in its working. It collects the house tax, profession tax, vehicle tax etc., and manages the affairs of the Panchayat in a fairly efficient way. The Panchayat Office is located at Thengumarahada and it mainly looks after the needs of Thengumarahada settlement. The following statement of receipts and expenditure for 1963-64 may indicate the usefulness of the Panchayat.

Receipts:

		Rs. P.
(i)	House tax	1,030·00
(ii)	Matching grant	1,015·00
(iii)	Library tax	30·00
(iv)	Profession tax	94·00
(v)	Vehicle tax	64·00
(vi)	Land tax	653·00
(vii)	Licence fees	116·00
(viii)	Property tax	72·78
(ix)	Fine	9·00
(x)	Ferries	730·00
(xi)	Grant for village work	63·00
(xii)	Tree planting	140·00
	Total	4,017·78
	Opening Balance ...	2,942·47
	Total receipts	6,960·15

Expenditure

	Rs. P.
Village works	194·60
Forest permits	142·10
Pay of Clerk	85·00
General contingencies	70·98
Road maintenance	979·50
Forms and Account books	93·24
Travelling Allowance	16·70
Radio	43·33
Fairs and festivals	106·32
Subsidy	1,220·00
Tree planting	147·00
Total expenditure	3,098·77
Net Balance	3,861·38

The functions of the village Panchayat as now constituted are comprehensive enough to include not only the Municipal functions like maintenance of roads, public health etc., but also the improvement of agriculture. Since the Farming Society looks after the needs of the agriculturists in Thengumarahada, the statutory Panchayat is not doing anything to improve the agricultural production in its constituent settlements. So the agriculturists of Hallimoyar and Kallampalayam suffer on that account. Though the Panchayat is in existence for the past few years, no one in Hallimoyar is able to say correctly the period of its existence.

TABLE No. XXXIII

Information about main functions of Panchayat

Caste/Tribe	No. of households	No. that could tell the period of Panchayat correctly	No. that could describe the main functions of the Panchayat
Irular	29	...	1
Okkaliga	7	...	...
Pandithar	2	...	...
Mudaliar	1	...	...
Nair	1	...	1
Badaga	2	...	...
Reddiar	1	...	...
Sholagar	1	...	...
Total	44	...	2

Again, out of 44 households, the heads of 2 households only were able to describe the main functions of the Panchayat. This indicates the poor impact the Panchayat has made in making itself felt by the villagers of Hallimoyar. According to Table No. XXXIV the villagers feel it neither as a helping institution nor as a nuisance.

TABLE No. XXXIV

Opinion about improvement through Panchayat

Caste/Tribe	No. of households	No. according to whom after establishment of statutory Panchayat there has been		No. according to whom after establishment of statutory Panchayat there has been neither improvement nor harm
		Improvement	Harm	
Irular	29	...	...	29
Okkaliga	7	...	...	7
Pandithar	2	...	...	2
Mudaliar	1	...	...	1
Nair	1	...	...	1
Badaga	2	...	...	2
Reddiar	1	...	...	1
Sholagar	1	...	...	1
Total	44	...	...	44

Religious life

59. All the inhabitants of Hallimoyar except one are returned as Hindus. One Okkaliga calls himself as a Christian. He is a recent convert and members in his family continue to be Hindus. The Irulars of Hallimoyar though returned as belonging to Hinduism have animistic tendencies. Though the deity of Rangaswamy, having a temple at the Rangaswamy peak, is considered as the most important god by the Irulars, they also worship Mariamman, Karibandrayan, Konatha Mari, Kada Karuppan and Kondathayya. Mariamman, Karibandrayan and Konatha Mari have small temples which are in the shape of huts, in Hallimoyar. The festival for Mariamman is celebrated once in a year, either in the month of Chitrai or Panguni. For this they collect subscriptions ranging from Re. 1 to Rs. 5 per household. In each year a sum of about Rs. 150 is collected and the expenses of the celebration are met from it. Initiation of the festival is called Poochchuttuthal. A three-pronged margosa branch is cut and brought and planted in front of the temple. On Monday morning the idol of the goddess is taken to the river, given a bath and carried back to the temple in procession with music. On Tuesday and Wednesday offerings are made to the goddess. On one of these days a goat is slaughtered and all the guests who come from other villages to see the festival are entertained to a feast with rice and mutton. There will be group dancing on all these days. On Thursday the margosa branch is up-rooted and taken in processsion to the river where it will be dropped. During this procession, the Irulars spill coloured turmeric water on each other and create a lot of fun. The Irulars have an important temple at Koilthorai which is about a mile away from Hallimoyar in the north-eastern direction. The temple is on the bank of Moyar river in the midst of thick forest. There is no idol inside the temple. The Irulars visit the place for tonsuring the head of their children. In the month of Vaikasi, they celebrate a small festival called *Uppu Nonbu*. On this occasion they wash their cattle, decorate them and feed them with common salt.

In the same month, the deity of Rangaswami peak will come down to Hallimoyar. Every year during the post-harvest months a bronze idol of this temple is used to be taken round to all the Irular settlements lying around Rangaswami peak. The Poojari of this temple is an Irula, but he dresses himself like a Vaishnavite Ayyangar. He even wears a sacred thread. He accompanies the idol which is carried in a small *chapram*. The visit of the deity to a village is announced in advance. The villagers receive it with the music of drums and pipes. They bathe themselves and put on the Vaishnava caste mark of Namam in their forehead. They indulge in group dancing during the stay of the idol in their village. The guests and all those who carried the *chapram* are fed by the villagers. They make a collection of small amounts from among the villagers and give it to the Poojari. The deity is given a hilarious send-off after its stay in the village for one or two days.

Once in a year, the Irulars visit the Rangaswami temple during the festival which takes place soon after the idol is taken round to all the Irula settlements near about. Goats are sacrificed here. A small fair also is held here to enable the Irulars to purchase cheap ornaments. Another place which attracts the Irulars on a pilgrimage is the Bannariamman temple located at the foot of the ghat road towards Mysore from Satyamangalam. The Irulars do not observe most of the Hindu festivals like Deepavali, Karthigai, Tamil New Year's Day etc. Pongal is observed by them in a small scale. The Okkaligas living in the village observe Sivarathri, Ugadi, Sankaranti etc., festivals.

Community Development

60. Thengumarahada Panchayat which includes Hallimoyar comes under the jurisdiction of the Kothagiri Community Development Block. This was established in 1960. According to the new scheme, this functions also as a Panchayat Union, with the object of supervising the work of the Panchayat and to route all its activities through the Panchayats. The Panchayat Union Office is located at Kothagiri which is at an altitude of 6,000 ft. and Hallimoyar is at the bottom, at an altitude of 1,300 feet. There is only a precipitous foot-path connecting Kothagiri with Hallimoyar. The alternative is to come by a very circuitous route. This makes the village virtually beyond the easy reach of the Block Officials, who make very few trips to Hallimoyar. The help the village received from the Community Development Scheme are (1) a drinking water well for the village and (2) the grant of a loan to an individual belonging to the Irula community. Table No. XXXV shows the nature of help extended to the villagers and the extent of the popularity of the Block. Out of 44 households in the village, ten only are aware of the existence of the Block. The Grama Sevak is having his headquarters at Thengumarahada. He makes one or two trips every

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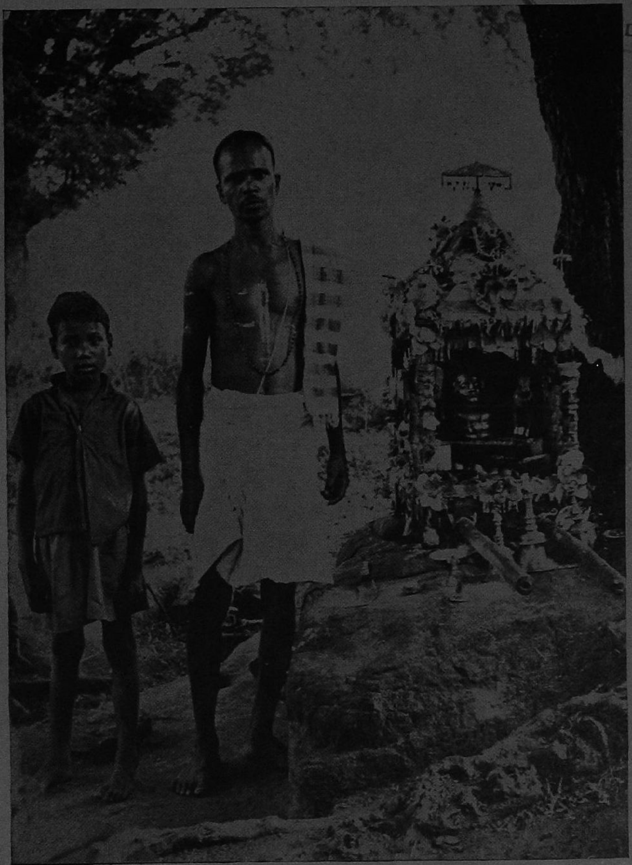

The deity Rangaswami from the temple at Rangaswami peak.
The god is taken round on procession from one Irula village to another once in a year. The Poojari is also an Irula.

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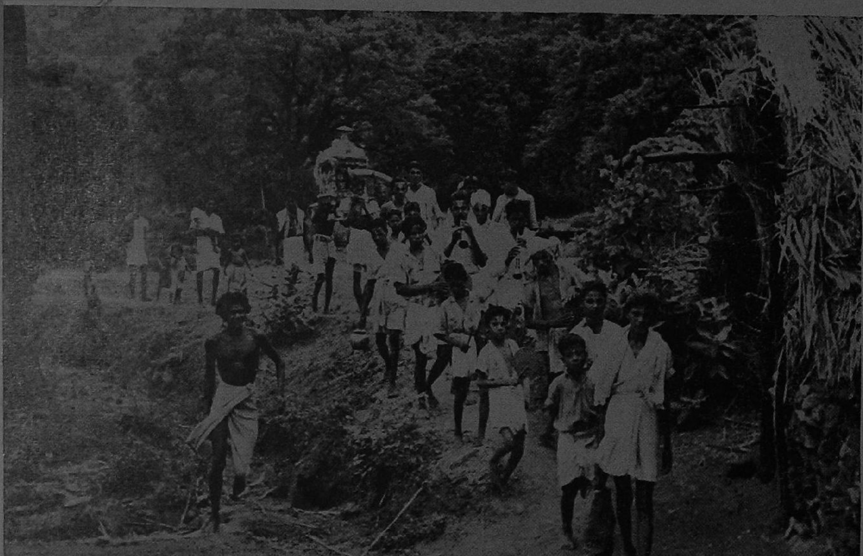
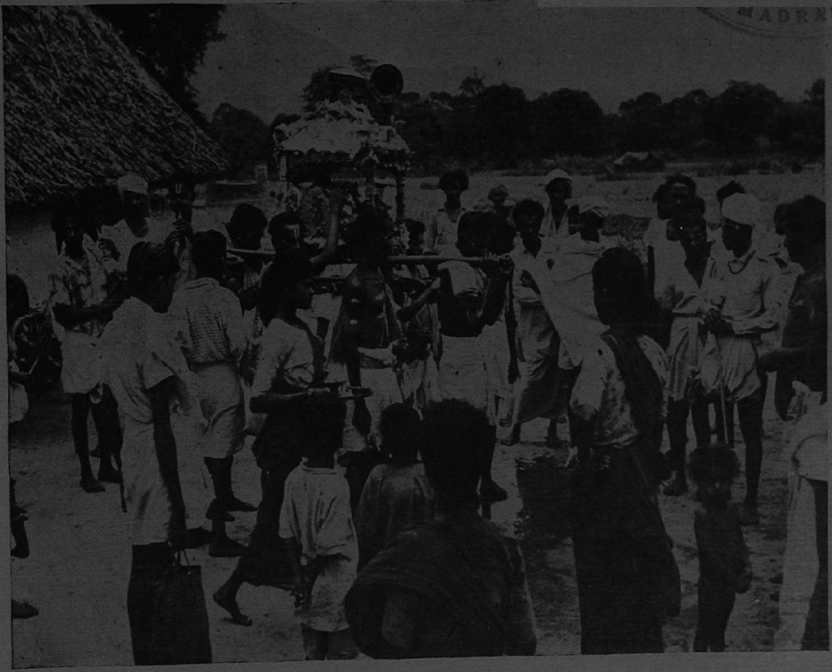
Irulas with offerings for God Rangaswami

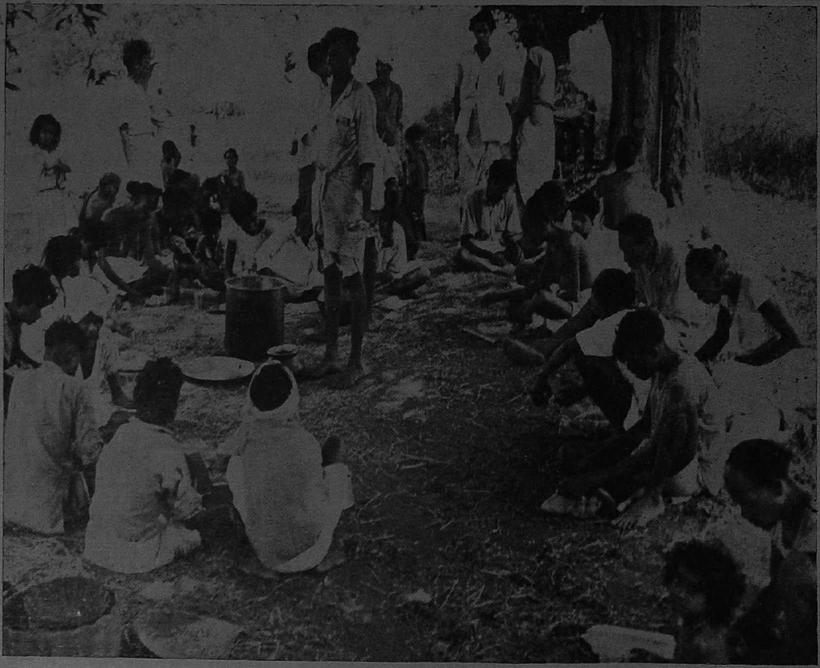


Procession of God Rangaswami



God Rangaswami being taken in procession

MADRAS



Irulas from Kullampalayam who brought God Rangaswami being entertained with food by the local people.

TABLE No. XXXV

Nature of benefit from Block Development

Caste/Tribe	No. of house-holds	No. aware of existence of N.E.S. Block	No. benefited by N.E.S. Block	No. benefited in the manner as below: Drinking water well	Loan
(1)	(2)	(3)	(4)	(5)	(6)
Irular	29	6	29	1	1
Okkaliga	7	2	...	...	...
Pandithar	2	...	...	...	...
Mudaliar	1	...	...	...	...
Nair	1	1	...	...	...
Badaga	2	...	...	...	...
Reddiar	1	1	...	...	...
Sholagar	1	...	...	...	...
Total	44	10	29	1	1

TABLE No. XXXVI

Development activities

Caste/Tribe	Total No. of house-holds	Number of households which have during the last five years — Secured: Better irrigation facilities	Better types of cattle	Better seeds	Better implements	Better manure	More land for cultivation	Use of pesticides	Derived benefit: Improved method of cultivation like Japanese cultivation	Land improvement measures like reclamation, conservation and consolidation	National extension service or Community Project (Better housing)	Participated in: Demonstration in improved agricultural practices	In activities of community project by contribution of Land, labour, cash or materials.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Irular	29	2	3	6	...	...	1	...	...	...	20	...	...
Okkaliga	7	...	...	...	...	...	...	...	...	...	...	...	...
Pandithar	2	...	...	...	...	...	...	...	...	...	...	...	...
Mudaliar	1	...	...	...	...	...	...	...	...	...	...	...	...
Nair	1	...	...	...	...	...	...	...	...	...	...	...	...
Badaga	2	...	1	...	...	...	...	...	...	...	...	...	...
Reddiar	1	1	1	1	...	...	...	...	...	...	...	...	...
Sholagar	1	...	...	...	...	...	...	...	...	...	...	...	...
Total	44	3	5	7		...	1	...	...	...	20	...	...

month to Hallimoyar. At the time of our survey most of the villagers of Hallimoyar were not aware of the existence of the Grama Sevak and they were not also aware of his main functions.

The village does not have a co-operative credit society of its own. The credit society at Thengumarahada has, however, jurisdiction over Hallimoyar. Two or three Irulars of this village are members of this society and they have taken loans from the society. A separate multi-purpose society for Hallimoyar may be useful not only to meet their credit needs but also for taking out on lease the right of collection of the forest minor produces and for marketing them to their best advantage.

Leisure and recreation

61. The Irulars of Hallimoyar never apply themselves seriously to doing cultivation. They have plenty of leisure which is the result of their own indolence. How they spend their leisure hours is worth enquiring about. They spend much of their time in chatting or by sleeping. They indulge in group dancing on all occasions whether it be an occasion for merry-making or whether it be one of mourning. The Irular dance is a little unique in its performance. No one of them sings while dancing. They only dance to the tune of the drums and pipes. Men, women and children stand in separate concentric circles around the persons who play the musical instruments. Their men raise their hands, wave them before their face cross-wise and bring them down. They look straight and repeat the movements in a vigorous manner. The women on the other hand raise their hands to the shoulder level with open palms, move them from one side to another rhythmically and rotate the wrist in a low manner. The children follow the movements of the women. While making these movements they move about in the circle making their steps to the rhythm of the drum beat. The persons who play the pipes are able to play different tunes according to the occasion. During the funeral dance they play melancholy tunes. Witnessing a funeral dance during the night time gives a new comer a thrilling experience.

On special occasions, as when there is a temple festival, they enact dramas. Scenes from Mahabharatha and Ramayana are enacted. These are witnessed by men, women and children who sit separately. The man who plays the role of a female in the drama is very much applauded. They use Miruthangam and an old Harmonium as accompaniments for the music. They use the front verandah of one of the houses as auditorium. No screens are used. A solitary hurricane lantern provides the lighting required for the drama. In Mahabharatha the most popular scene is the one in which Arjuna sits in penance which is sought to be spoiled by a woman. In long and eloquent sexy phrases her beauty is described, part by part. All the Irulars, especially the women, like it very much. Sometimes this scene is re-enacted to satisfy the request of the audience. For enacting these dramas they rehearse for a number of days. They have a teacher who gives them training. The training may even last for six months. As all of them are illiterates, the portions to be said by each individual are difficult to memorise but the Irulars are very quick about it. They do not have any written script for the drama. The version is handed over orally from generation to generation.

The children studying in the school are taught a number of modern plays like tennikoit, badminton, volley-ball etc. They are also given training in events like high-jump, long-jump, running race etc. During the non-school hours the children play their native games like Kanna Moochi (Hide and Seek) Nondi (playing the lame) and Pachchai Kuthirai (the jumping horse).

Worldly knowledge of men and things

62. Their worldly knowledge of men and things should be considered as poor. No one among them reads any newspaper. No one is engaged in any social uplift work or in politics. Out of 44 households in Hallimoyar, four only know the district and taluk headquarters. Ten were aware of the block headquarters and four the police station. They were not mostly aware of the prohibition against untouchability of law. They are not also aware of changes in the Hindu Laws of Succession and Adoption.

Family planning

63. When we visited Hallimoyar for the socio-economic survey, we noticed a family-planning poster in English affixed to one of the walls in an Irular house. We were rather surprised to see this poster in a remote tribal village where we thought measures for advocating family planning are not at present necessary. We questioned some of the Irulars as to what the poster relates to. One or two among them were able to indicate correctly the purpose of the poster. Their knowledge of about family-planning is however meagre and crude. A detailed survey about their knowledge and attitudes towards family-

Irulas dancing at the time of the visit of God Rangaswami

Arakkole Attam – a dance by Irulars

An Irula dance

Arakkole Attam

TABLE No. XXXVII

General activities

Caste/Tribe	Total No. of households	Number of households: Reading daily newspaper	Member or members of which work for social uplift	Member or members of which taken active part in politics	Member or members of which have joined co-operative societies
(1)	(2)	(3)	(4)	(5)	(6)
Irular	29	...	...	...	...
Okkaliga	7	...	...	...	...
Pandithar	2	...	...	...	...
Mudaliar	1	...	...	...	...
Nair	1	...	...	...	...
Badaga	2	...	...	...	...
Reddiar	1	...	...	...	1
Sholagar	1	...	...	...	...
Total	44	...	...	...	1

TABLE No. XXXVIII

Range of information

Caste/Tribe	Total number of households	Number of heads of households which know the name of: District Head-quarters	Taluk Head-quarters	Block Head-quarters	Police Station	Principal rivers
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Irular	29	2	2	6	2	1
Okkaliga	7	...	...	2	...	...
Pandithar	2	...	...	...	...	...
Mudaliar	1	...	...	...	...	...
Nair	1	1	1	1	1	1
Badaga	2	...	...	...	...	...
Reddiar	1	1	1	1	1	1
Sholagar	1	...	...	...	...	...
Total	44	4	4	10	4	3

TABLE No. XXXIX

Awareness of Untouchability Offences Act

Caste/Tribe	Number of persons interviewed	Number of persons aware of prohibition of untouchability under law
Irular	44	...
Okkaliga	10	...
Pandithar	2	...
Mudaliar	2	...
Nair	1	1
Badaga	2	...
Reddiar	2	1
Total	63	2

planning revealed that no one of them is aware of the existence of any family-planning centre anywhere in the district. Some of them are aware of some crude methods of avoiding pregnancy and of inducing abortion. One among them said that a two inch bit of calotropis twig kept in the female sex-organ would bring about abortion. Though all adults appear to know that pregnancy is caused by the sexual union of males and females, they are not aware of how exactly it is brought about.

Attitude

64. Their attitude to family planning was surveyed by us with reference to the following basic conditions.

1. Number of sons and daughters
2. Age of the male partners
3. Age of the female partners
4. Duration of marriage; and
5. Income of the household

TABLE

Information and attitude towards Family Planning

Caste/ Tribe	No. aware of family planning centre	Number wanting more children: Have more than three children	Percentage	Have 2–3 children	Percentage	Have no son	Percentage	Have no daughter	Percentage	Have no children	Percentage	Number wanting no more children: Have more than three children	Percentage	Have 2–3 children	Percentage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15	(16)
Irular	...	...	...	...	...	1	25.00	...	...	2	40.00	...	...	3	27.27
Okkaliga	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Pandithar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Mudaliar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Nair	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Badaga	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Sholagar	...	...	...	...	...	...	...	...	...	1	100.00	...	...	...	...
Total	...	...	...	...	...	1	25·00	...	...	3	50·00	...	...	3	21·43

The results of the survey have been tabulated and are presented in Tables No. XL to XLIV.

The total number of households in Hallimoyar is 44. Of these 35 only were eligible to be enquired on the subject as the remaining households did not contain any married woman in the child bearing age-group. Out of these 35 households, as much as 27 households are indifferent to any limitation of the family. This indifference is found among all categories of households, whether they have more than three children or not, whether they have a son or not, and whether they have a daughter or not. Eighteen out of 27 indifferent households belong to the Irular tribe. The women of the indifferent households belong to all age-groups. As the number of households who expressed positive answers either for or against any limitation of the family is small, being 8, an analysis of their attitudes with reference to the basic conditions like the age of the male partner, age of the female partner, duration of marriage etc., may not be very significant. No generalization could be made from the answers given by these 8 households. The tables are however given without making any generalization on the results obtained.

No. XL.

with reference to number of children

Number wanting no more children						Indifferent									
Have no son	Percentage	Have no daughter	Percentage	Have no children	Percentage	Have more than three children	Percentage	Have 2–3 children	Percentage	Have no son	Percentage	Have no daughter	Percentage	Have no children	Percentage
(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)
1	25.00	...	...	...	...	...	...	8	72.73	2	50.00	4	100.00	3	60.00
...	...	...	...	...	...	...	...	3	100.00	...	...	3	100.00	...	...
...	...	...	...	...	...	...	...	...	...	...	...	1	100.00	...	...
...	...	...	...	...	...	...	...	...	...	...	...	1	100.00	...	...
...	...	...	...	...	...	...	...	...	...	1	100.00	...	...	...	...
...	...	...	...	...	...	1	100.00	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	20.00	...	...	...	...	1	100.00	11	78.57	3	60.00	9	100 00	3	50·00

TABLE No. XLI

Attitude towards family planning with reference to age of the head of the households

Caste/Tribe	No. wanting more children the age of the head of household (Male) being										No. wanting no more children the age of the head of household (Male) being				
	Above 50	Percentage	41–50	Percentage	31–40	Percentage	21–30	Percentage	20 or less	Percentage	Above 50	Percentage	41–50	Percentage	31–40
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Irular	...	...	1	20·00	1	12.50	1	16.67	...	...	1	20.00	...	...	1
Okkaliga	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Pandithar	...	...	...	...	...	...	...	...	...	...	...	...	...	..	...
Mudaliar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Nair	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Badaga	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Sholagar	...	...	...	...	1	100	...	...	...	...	...	...	...	...	...
Total	...	...	1	14.29	2	20.00	1	10.00	..	...	1	12.50	..	...	1

Caste/Tribe	No. wanting no more children the age of the head of household (Male) being					Indifferent									
	Percentage	21–30	Percentage	20 or less	Percentage	Above 50	Percentage	41–50	Percentage	31–40	Percentage	21–30	Percentage	20 or less	Percentage
	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)
Irular	12.50	2	33.33	...	...	4	80.00	4	80.00	6	75.00	3	50.00	...	...
Okkaliga	...	...	...	...	...	2	100	...	...	1	100·00	3	100	...	...
Pandithar	...	...	...	...	...	...	...	...	...	...	...	1	100	...	...
Mudaliar	...	...	...	...	...	1	100	...	...	...	...	...	...	...	...
Nair	...	...	...	...	...	...	...	1	100	...	...	...	...	...	...
Badaga	...	...	...	...	...	...	...	1	100	...	...	...	...	...	...
Sholagar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	12.50	2	20.00	...	...	7	87·50	6	85 71	7	70·00	7	70 00	...	...

TABLE No. XLII

Attitude towards family planning with reference to age of the child bearing woman

Caste/Tribe	No. wanting more children the age of the child bearing woman being													
	Above 40	Percentage	36—40	Percentage	31—35	Percentage	26—30	Percentage	21—25	Percentage	16—20	Percentage	Less than 16	Percentage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Irular	...	...	...	...	...	...	...	...	2	28·57	1	50·00	...	...
Okkaliga	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Pandithar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Mudaliar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Nair	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Badaga	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Sholagar	...	...	...	...	1	100	...	...	...	...	...	...	...	...
Total	...	...	...	...	1	33·33	...	...	2	18·18	1	33·33	...	...

Caste/Tribe	No. wanting no more children the age of the child bearing woman being													
	Above 40	Percentage	36—40	Percentage	31—35	Percentage	26—30	Percentage	21—25	Percentage	16—20	Percentage	Less than 16	Percentage
	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)
Irular	...	...	1	50·00	...	...	2	33·33	1	14·29	...	...	...	...
Okkaliga	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Pandithar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Mudaliar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Nair	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Badaga	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Sholagar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	...	...	1	33·33	...	...	2	28·57	1	9·09	...	...	...	...

Caste/Tribe	Indifferent													
	Above 40	Percentage	36—40	Percentage	31—35	Percentage	26—30	Percentage	21—25	Percentage	16—20	Percentage	Less than 16	Percentage
	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(37)	(38)	(39)	(40)	(41)	(42)	(43)
Irular	5	100	1	50·00	2	66·67	4	66·67	4	57·14	1	50·00	...	...
Okkaliga	2	100	...	...	...	...	...	...	3	100	1	100	...	...
Pandithar	...	...	...	...	...	...	...	...	1	100	...	...	...	...
Mudaliar	1	100	...	...	...	...	...	...	...	...	...	...	...	...
Nair	...	...	...	...	...	...	1	100	...	...	...	...	...	...
Badaga	...	...	1	100	...	...	...	...	...	...	...	...	...	...
Sholagar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	8	100	2	66·67	2	66·67	5	71·43	8	72·73	2	66·67	...	...

TABLE No. XLIII

Attitude towards family planning with reference to duration of marriage

Caste/Tribe	No. wanting more children duration of marriage being										No. wanting no more children duration of marriage being			
	Over 20 years	Percentage	16—20	Percentage	11—15	Percentage	6—10	Percentage	5 or less	Percentage	Over 20 years	Percentage	16—20	Percentage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Irular	...	...	...	...	...	...	1	16·67	2	50·00	1	14·29	...	...
Okkaliga	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Pandithar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Mudaliar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Nair	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Badaga	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Sholagar	...	...	...	...	1	100	...	...	...	...	...	...	...	...
Total	...	...	...	...	1	11·11	1	11·11	2	33·33	1	10·00	..	...

Caste/Tribe	No. wanting no more children duration of marriage being						Indifferent									
	11—15	Percentage	6—10	Percentage	5 or less	Percentage	Over 20 years	Percentage	16—20	Percentage	11—15	Percentage	6—10	Percentage	5 or less	Percentage
Caste/Tribe	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)
Irular	3	42·86	...	...	...	...	5	...	1	100	4	57·14	5	83·33	2	50·00
Okkaliga	...	...	...	...	...	...	2	100·00	...	...	...	...	3	100·00	1	100·00
Pandithar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	100·00
Mudaliar	...	...	...	...	...	...	1	100·00	...	...	...	...	...	...	...	...
Nair	...	...	...	...	...	...	...	...	...	...	1	100·00	...	...	...	...
Badaga	...	...	...	...	...	...	1	100·00	...	...	...	...	...	...	...	...
Sholagar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	3	33·33	...	...	...	...	9	90·00	1	100·00	5	55·56	8	88·9	4	66·67

TABLE No. XLIV

Attitude towards family planning with reference to monthly income

Caste/Tribe	No. wanting more children having monthly income of										No. wanting no more children having monthly income of			
	101 & over	Percentage	76—100	Percentage	51—75	Percentage	26—50	Percentage	25 or less	Percentage	101 & over	Percentage	76—100	Percentage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Irular	...	...	...	...	...	...	2	12·50	1	11·11	...	...	...	...
Okkaliga	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Pandithar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Mudaliar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Nair	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Badaga	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Sholagar	...	...	...	...	...	...	...	...	1	100·00	...	...	...	...
Total	...	...	...	...	...	...	2	9·09	2	16·67	...	...	...	...

Caste/Tribe	No. wanting no more children having monthly income of						Indifferent									
	51—75	Percentage	26—50	Percentage	25 or less	Percentage	101 & over	Percentage	76—100	Percentage	51—75	Percentage	26—50	Percentage	25 or less	Percentage
	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)
Irular	...	...	2	12·50	2	22·22	...	...	...	...	...	...	11	75	6	66·67
Okkaliga	...	...	...	...	...	...	...	...	...	...	...	...	4	100	2	100
Pandithar	...	...	...	...	...	...	...	...	...	...	...	...	1	100	...	...
Mudaliar	...	...	...	...	...	...	...	...	...	...	...	...	1	100	...	...
Nair	...	...	...	...	...	...	...	...	...	...	1	100·00	...	...	...	...
Badaga	...	...	...	...	...	...	...	...	...	...	...	...	1	100	...	...
Sholagar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	...	...	2	9·09	2	16·67	...	...	...	...	1	100	18	81·82	8	66·66

CHAPTER VI

CONCLUSION

65. What was a tribal village in an inaccessible place, deep in the midst of a deciduous forest has now become somewhat easily accessible because of the location of a co-operative farming settlement close to the village under study. What was at one time considered to be a highly malarial place has now become completely free of it because of the Malaria Eradication Programme. What was at one time mono-ethnic, consisting only of the tribe of Irulars, has now been occupied by others also like Okkaligas, Reddiars, Badagas, Pandithars etc. The village is changing. The change could be seen in many ways, and in many other ways the expected change is not happening. A Tribal Welfare Residential School has raised the percentage of literacy in the village from zero to 17·8. The younger generation is getting educated. But their education stops at the primary level. Will this meagre education be of any use in emancipating themselves? No craft is taught to them. They are not also equipped sufficiently to seek employment elsewhere. Perhaps it may help them to pursue agriculture with a better meaning, provided they have the aptitude for doing cultivation. It does not, however, appear that they develop that attitude. Even though their health conditions have improved, the Irulars have not given up their indolent habits. They have not shaken off their aversion to do hard manual labour. They find it convenient to lease their lands to others and content themselves by subsisting mostly on the grains got as lease amounts. They go for work in the fields only when that is very necessary.

66. The coming in of a few outsiders to live in the village has no doubt resulted in a few improvements. The method of doing agriculture has improved. A portion of the cultivable lands has been brought under irrigation. Improved strains of seeds are used. Manuring is done better. A few cash crops are raised. But effective participation of the Irulars in these activities is lacking. It does not appear that they have advanced themselves appreciably in the economic sphere. Their indebtedness is heavy. A part of their holdings has passed on to others. On the social side, they are slowly changing. Their tribal hierarchy is getting weakened by slow degrees. Their customs and manners are also changing without their ever being conscious of it. Their dress and ornaments have changed. They are losing the village leadership. They look upon others to look after their welfare. They look upon the Government to provide them with all amenities. In spite of all these, they are a happy contented people. They take life easy. They dance when there is a marriage, puberty ceremony, or when there is a festival. They also dance when a death takes place. They dance till the dead person is buried in sitting posture.

APPENDIX I

CENSUS 1961—SOCIO ECONOMIC SURVEY

Household Schedule

Name of village: House number : Serial number :

1. Person or persons interviewed :
2. (*a*) Name of the head of the household :
   (*b*) Sex :
   (*c*) Age :
3. Statement

Name	Relationship to head of household	Religion	Sex	Age	Marital status	Age at Marriage	Literacy	Primary occupation	Monthly income	Secondary occupation	Monthly income	Tertiary occupation/ monthly income	Activity, if not working	Is the occupation traditional or not ?

A. DURATION OF RESIDENCE:

4. (*a*) For how many generations, counting from head of the household backwards, has the household been residing in this village?

(*b*) If the head of household has migrated to this village, together with the household, where was his ancestral home?
(Specify taluk, district and State).

B. RELIGION:

5. (*a*) Religion:

(*b*) Sect:

(*c*) Tribe or Caste:

(*d*) Sub-tribe or sub-caste:

6. (*a*) Is there a deity or object of worship or a sacred plant in the house? (Answer Yes/No.)

(*b*) If 'yes' where is the deity or object of worship located in the house?

(*c*) What is the name of the deity or object of worship or sacred plant and what is the form of worship?

(*d*) Other than this, what is the principal deity of the household?

7. Do you know that untouchability in any form has been prohibited under Law? (Answer Yes/No.)

C. MARRIAGE:

8. (*a*) (1) Has any marriage in contravention of caste or tribal law taken place in this household? (Answer Yes/No.)

(2) If such a marriage has taken place, give details about the marriage.

(*b*) With what castes or tribes other than the caste or tribe of the household is marriage

(1) Permissible.

(2) Desirable.

(*c*) Was dowry given on the occasion of the marriage of the son? (Answer Yes/No.) If 'Yes' mention amount—cash and kind.

(*d*) Was dowry given on the occasion of the marriage of the daughter? (Answer Yes/No.) If 'yes' mention amount.

(*e*) Are you aware of the fact that the taking of dowry has been prohibited according to a recent piece of legislation ?

9. Have you any objection to contract marriages for persons of your household with persons of same social and economic status as yours but belonging to the following communities. [Mark with a (√) the names of the communities against which you have no objection] (communities to be listed in the village) :—

D. INHERITANCE :

10. (*a*) Do you know that there have been changes in recent years in Hindu Adoption Act ? (Answer Yes/No.)

(*b*) If yes, what do you think are the salient features to recent changes ? (List of salient features to be prepared.)

11. (*a*) Do you think that there have been changes in recent years in Hindu Succession Act ? (Answer Yes/No.)

(*b*) If yes, what do you think are the salient features of such changes ? (List of salient features to be prepared).

12. (*a*) What relatives including male members and widows and daughters, married and unmarried, inherit property on the death of a married male person belonging to the same caste as your household ?

(*b*) What is the share of each such member ?

13. Are you in favour of inheritance of property by daughters equally with sons ?

E. PROPERTY :

Land

14. If the household possesses land, fill up the following :—

(*a*) (1) Own lands.

(2) Land held direct from Government under tenure less substantial than ownership.

(3) Land held from private persons or institutions.

(4) Land given out to private persons or institutions.

(5) Land held on lease.

(6) Others.

Total ...

(*b*) Total area under cultivation :

(*c*) Area comprising homestead :

(*d*) Name of crop	Quantity obtained last year	Quantity consumed	Quantity sold
(i) Paddy			
(ii) Wheat			
(iii) Cholam, Ragi, Cumbu			
(iv) Pulses including gram			
(v) Sugarcane			
(vi) Barley			
(vii) Vegetable			
(viii) Jute			
(ix) Chillies			
(x) Tobacco			
(xi) Oil seeds			
(xii) Cotton			
(xiii) Ginger			
(xiv) Fodder or bamboo or cane			
(xv) Fruits			
(xvi) Other agricultural crops (Maize, Jowar, Bajra, etc.)			

(*e*) What is the organic manure used ?

(*f*) Do you use chemical fertilisers?

(*g*) Do you use any new agricultural implement which has been taught to you for the first time in the last five years ?

(*h*) Do you borrow agricultural implements from others at the time of cultivation ?

(*i*) Do you take help of neighbours at the time of sowing or harvesting ?

(*j*) Do you assist your neighbours and receive help at the time of cultivation in the shape of manual labour ?

15. How much did your father own at the time of his death ?

(*a*) Land in acres.

(*b*) Houses and other property.

16. (*a*) Do you own any cattle or poultry ? Give numbers.

(i) Milch cattle.

(ii) Draught bullock.

(iii) Cows, goats, sheep, pigs, duck/gheese, fowl and buffaloes.

(*b*) How much milk or milk products do you sell?

17. *Fishery*—

(*a*) Does the household own any tank?

(*b*) If fish is reared, was any quantity sold last year? (Answer Yes/No. If 'yes', mention quantity.)

F. INDUSTRY:

18. Do you conduct any industry? If 'yes' is it traditional?

(*a*) What are the products? Quantity produced and quantity sold last year.

(*b*) Which of them do you sell to neighbours or in the market?

(*c*) Have you taken up this industry for the first time in the course of the last five years?

(*d*) Have you adopted any new tools or instruments for running this industry? If so, name the details of the tools and instruments.

19. Name the art or craft in which you have earned proficiency.

20. When and how did you learn the art or craft concerned?

(*a*) Do you consider further training necessary? (Answer Yes/No.)

(*b*) If 'yes,' describe the type of training you desire.

21. (*a*) What was your father's occupation?

(*b*) If you have changed your father's occupation, why have you done so?

(*c*) Were you forced for lack of choice into this occupation? (Answer Yes/No.)

22. (*a*) Have you yourself changed your occupation from another kind to this one? (Answer Yes/No.)

(*b*) If 'yes', explain why you have changed your own occupation?

(*c*) Are you content with the present occupation?

(*d*) If not, what other work you are doing?

23. (*a*) Are you content with the present occupation? (Answer Yes/No.)

(*b*) If 'no', what other work you are doing?

24. What kind of work would you like your son to do?

25. (*a*) If you are engaged in trade or business, mention the commodities dealt in.

(*b*) How do you get your finance?

(*c*) What is your approximate profit?

G. INDEBTEDNESS:

26. If head of household is in debt—

(*a*) Mention amount of debt outstanding.

(*b*) Is the household in debt? If 'yes', fill up the following:

(*a*) *Cause*—	*Amount* Rs. nP.
1. Purchase of land.	
2. House construction or repairs to existing building.	
3. Marriages.	
4. Funerals.	
5. To give dowry.	
6. To clear outstanding debts.	
7. Sickness.	
8. Confinement.	
9. Family day-to-day expenses.	
10. Household cultivation.	
11. Industry run by household.	
12. Business run by household.	
13. Festivals.	
14. Others.	

(*b*) *Source of debt*—	*Amount*	*Rate of interest*
1. Relatives.		
2. Friends or neighbours.		
3. Village money-lenders.		
4. Professional money-lenders from outside.		
5. Government institutions.		

6. Co-operative Credit Societies.

7. Land Mortgage Banks.

8. Other Co-operative Societies.

9. Others (Specify).

H. EDUCATION :

(*a*) How much did you spend last year on the education of your children ?

(*b*) Does any member of the household regularly read a newspaper or listen to news broadcast ?

I. COMMUNITY :

(*a*) Does the head of the household know headquarters of district, taluk, Panchayat Union Council and Block Development Office ; location of the Police Station under the jurisdiction of which the village is ?

(*b*) Does the head of the household know the names of the principal rivers flowing through the district ?

APPLICABLE TO ZAMIN VILLAGERS AND THOSE RECENTLY SETTLED :

29. (*a*) Do you think that abolition of zamindari and intermediary rights has resulted in any good to you ? (Answer Yes/No.)

(*b*) If 'yes,' indicate how you have benefited.

(*c*) If 'no,' why have you not been benefited ?

30 (*a*) Have you benefited from any scheme of land reclamation or land development or any other form of Land Reform ? (Answer Yes/No.)

(*b*) If 'yes,' explain how have you benefited.

31. (*a*) Is there a Co-operative Society in your village ? If 'yes,' how many are there ? If 'no', do you desire to have one ?

(*b*) If 'yes', are you a member ? (Give the name of the society or societies.)

(*c*) If 'no', why are you not a member ?

32. (*a*) Is your village covered by the Community Development Project ?

(*b*) Do you know what are the functions of Grama Sevak ? (Answer Yes/No.)

(*c*) If 'yes', describe his functions.

33. (a) Have you benefited from the Block Development Office? (Answer Yes/No.)

(b) If 'yes', how have you benefited?

34. (a) Is there a Panchayat in your village? (Answer Yes/No.)

(b) If 'yes', how long has the Panchayat been in your village?

(c) What are the main functions of the Panchayat?

(d) What are the main parties in your Panchayat and which caste is leading the Panchayat?

(e) Has there been any improvement in your village since the Panchayat was established? (Answer Yes/No.)

(f) If 'yes', what have been the improvements?

(g) Has there been any harm after its establishment? (Answer Yes/No.)

(h) If 'yes', what were the evils?

35. (a) Has any caste or tribe of your village got a separate Panchayat of its own? (Answer Yes/No.)

(b) If 'yes', what are the main functions of this Caste or Tribal Panchayat?

(c) Since the Statutory Panchayats are functioning, do you think these Caste or Tribal Panchayats should still continue? If 'yes', why should they exist?

36. (a) Is there a Family Planning Centre in your area? (Answer Yes/No.)

(b) Do you know that man and wife can prevent conception of a child by deliberate means, if they wish to do so?

(c) Does the head of the household wish that no more children were born to him; or does he wish for more; or is he indifferent?

J. DIET:

37. (a) How many times a day do the members of the household take their meals?

Are they vegetarians or non-vegetarians?

(b) What are the usual items of diet at each meal?

(Specify whether rice, wheat, grams, roots etc.)

(*c*) What are the foods or drinks prohibited?

(*d*) Does the household take sugar/tea or coffee ?

K. UTENSILS :

38. (*a*) What utensils are used for preparing food and for storage of drinking water ?

(*b*) Of what materials are important utensils made ?

(1) Earthenware

(2) Aluminium

(3) Copper

(4) Brass

(5) Eversilver

(6) Silver

L. FUEL :

39. What fuel is ordinarily used for cooking ?

40. How do they procure it ?

M. FURNITURE AND ORNAMENTS :

41. (*a*) Does the household possess a bedstead/chair/table/mirror/bench/local cot/wall-shelf/almirah/stool. (cross out those not found)

(*b*) Is the household using any new kind of furniture for the first time in the last five years ?

(*c*) If so, what are they ?

(*d*) Does the household use mosquito nets ?

42. List all the ornaments used by (*a*) men and (*b*) women. Give the local names and mention whether gold or silver or brass or any other material is mainly used. Give drawings.

N. HOUSES :

43. Give details about the house materials.

Roof—

(1) Mud roof.

(2) Country tiled.

(3) Mangalore tiled.

(4) Terraced (pucca roof).

(5) Zinc sheet.

(6) Tin roof.

(7) Asbestos roof.

(8) Corrugated iron roof.

(9) Wooden roof.

(10) Straw or grass roof.

(11) Leaf roof.

(12) Others

Wall—

(1) Mud wall.

(2) Bamboo wattled wall.

(3) Mud plastered bamboo wattled wall.

(4) Wall of twigs and branches.

(5) Wall of twigs and branches plastered with mud.

(6) Reed wall.

(7) Mud plastered reed wall.

(8) Wooden wall.

(9) Brick wall.

(10) Straw or grass wall.

(11) Leaf wall.

(12) Stone wall.

(13) Others.

Floor—

(1) Mud floor.

(2) Cement floor.

(3) Wooden floor.

(4) Stone floor.

(5) Lime and mortar floor.

Number of slopes—

One.

Two.

Three.

Four.

Five,

Number of slopes—(Contd.)

Six or more.

Without slopes.

44. (*a*) Give a plan of the house and compound showing the main places, the material of the roof, walls and doors.

(*b*) Total number of rooms in the house.

NOTE :—Give sketches and photographs wherever possible.

O. CONSUMER GOODS :

45. (1) (*a*) Does the household possess hurricane lantern / petromax or hazak / battery torchlight / kerosene stove / bicycle / gramaphone/radio-set ? (Cross out those which do not apply).

(*b*) Has any of the items been acquired for the first time in the last five years ? If yes, which are these articles ?

(*c*) Does the household use toilet soap/ washing soap ?

(*d*) Are clothes sent to washerman ?

POSSESSIONS :

(2) Does the household possess—

(*a*) Car.

(*b*) Bullock cart.

(c) Jutka.

(*d*) Ponies.

46. (A) *Maternity cases* :—

(1) Cases hospitalized.

(2) Number of cases.

(*a*) Confined in hospital.

(*b*) Confined by bringing doctor home.

(*c*) Confined by qualified midwife at home.

(*d*) Confined by unqualified 'Dai' at home.

(*e*) Confined without assistance.

(B) *Medical treatment* :

What is the medical system followed ?

(1) Allopathic.

(2) Ayurvedic.

(3) Homeopathic.

(4) Combination of more than one of these.

(5) Others.

(C) *Medical consultation* :

Where do you go for medical consultation ?

(1) Public hospitals or dispensaries.

(2) Private hospitals or dispensaries.

(3) Private doctors.

(*a*) Allopaths.

(*b*) Homeopaths.

(*c*) Others.

(D) *Vaccination* :

How many members of the family have been vaccinated ?

(1) At least once.

(2) Within the past six months.

47. *Income* :

Total family income per mensem from—

(*a*) Land.

(*b*) Industry.

(*c*) Business.

(*d*) Occupation.

(*e*) Others (specify source).

48. *Average monthly expenditure* :

What is the expenditure on

(A) *Food* :—

(1) *Cereals and pulses*—

(*a*) Rice.

(*b*) Other grains.

(*c*) Dhall.

(*d*) Total.

(2) *Vegetables*—

(*a*) Potatoes.

(*b*) Tapioca.

(*c*) Onions.

(*d*) Coconut

(e) Others.

(f) Total.

(3) *Non-vegetarian*

(a) Meat.

(b) Fish.

(c) Egg.

(d) Others.

(4) *Milk*—

(5) *Ghee and oils*—

(a) Ghee.

(b) Oils.

(c) Total.

(6) *Condiments*—

(a) Chillies.

(b) Tamarind.

(c) Others.

(d) Total.

(7) *Sugar*—

(a) Sugar.

(b) Jaggery.

(c) Total.

(8) *Coffee and Tea*—

(a) Coffee.

(b) Tea.

(c) Total.

(9) *Liquor*—

(10) *Tobacco*—

(a) Smoking.

(b) Chewing.

(c) Total.

(11) Other foods including refreshments.

Total under food

(B) *Education.*

(1) Fees.

(2) Books,

(3) Uniform.

(4) Others.

(*C*) *Clothing.*

(*D*) *Fuel.*

(*E*) *Marriage.*

(*F*) *Festivals.*

(*G*) *Miscellaneous.*

(1) Dhoby or soap.

(2) Barber.

(3) Travelling.

(4) Medical fees and medicines.

(5) Religious observances.

(6) Amusements.

(7) Provident Fund and other compulsory savings.

(8) Payment of debts.

(9) Remittances to dependants residing elsewhere.

(*H*) *Others.*

Total.

49: (*a*) Has the household secured during the last five years ?

(1) Better irrigation facilities.

(2) Better types of cattle.

(3) Better seeds

(4) Better implements.

(5) Better manure.

(6) More land for cultivation.

(7) Use of pesticides.

(8) Improved methods of cultivation like Japanese method.

(9) Land improvement measures like land reclamation, soil conservation and consolidation.

(*b*) Have you received demonstrations in improved agricultural practices ?

(*c*) Have you participated in activities of Community Project by contribution of land, labour, cash or material ?

50. *Prosperity Index*—

(1) Have you cleared any debt which existed prior to 10 years from the income of the household ?

(2) If yes, specify the amount so cleared.

(3) During the last ten years—

(a) Have you acquired any property ?

(b) Have you made any savings in cash or in the shape of ornaments, etc.?

(c) Have you invested capital in any new undertaking or building ?

(d) Have you opened a voluntary account in any post office savings bank or any other bank ?

(e) Have you invested in N.S.C. or prize bonds or other forms of rural saving campaigns ?

(f) Are you a member of any chit fund or other indigenous funds except where it is wholly from any debt incurred for the purpose and/or the proceeds of any sale of property ?

51. *Extra-curricular activities*—

Has any member or members of this household—

(a) Worked for social uplift.

(b) Taken active part in politics.

(c) Joined any Co-operative Society.

(d) Joined any club, library, dramatic party or, other cultural organisation in the village.

SOCIAL DISABILITIES :

52. (A) Do you have free access to—

(1) Shop, hotel or restaurant.

(2) Temple or place of worship.

(3) Any other place of public resort.

(B) Do the following render you their services—

(1) Brahmin priest.

(2) Barber.

(3) Washerman.

(4) Any other village servant.

(C) Are you avoided by Caste Hindus in regard to—

(1) Touch.

(2) Serving cooked food.

(3) Serving water.

APPENDIX II

CENSUS 1961—SOCIO ECONOMIC SURVEY

Village Schedule

Name of Police Station/Taluk	Name of District.
Name of village:	L.C. No. of village.
Area of village:	No. of households.

What is the religion which majority of the villagers profess ?

Name the caste to which the majority of the villagers belong:

---

1. Topography of the village:

   (*a*) Is the village situated on a plain/on an undulating surface/on a plateau/on a hillock/or at the bottom of a depression ?

   (*b*) The system of grouping of houses—average distance between two clusters of houses—reasons for such grouping e.g., whether on account of the nature of the surface of land or on account of the social customs.

   (*c*) Internal roads—Tanks—Village common—any stream or other extensive source of water—proximity or otherwise of any jungle—Approximate number of shade-bearing trees and how they are arranged.

2. What is the local legend about the village ?

3. Detailed description of average house of the members of each caste/tribe, religious group, occupational group in the village.

4. Name and distance of Hat or Hats to which surplus produce of the village is taken for sale.

5. Name and distance of the nearest railway station and bus route.

6. Distance by road from Thana and sub-division headquarters.

7. (*a*) Distance of the Post Office from the village.

   (*b*) Distance of the Telegraph Office from the village.

   (*c*) Can money be sent through that Post Office ?

8. Religious practice followed by members of each caste, tribe and religious group in the village. The description of the religious practice in each case should begin with the name or names under which the Supreme Being is known and then proceed from ceremonies that might be observed in respect of a person from sometime before he is born and end with the funeral rites after his death.

9. Give details of places of common religious worship, if any.

10. Describe community festivals, if held in the village.

11. Dress commonly worn by the villagers with special reference to peculiarities on account of caste, tribe or religious sanction or economic status.

12. Number and types of schools in the village.

13. Describe Social Recreation Centres, if any.

14. State of Co-operative movement in the village. (Number and names of Co-operatives)

15-A. Details of crime statistics for the past ten years.

Year	Place of crime	No. and nature of crimes	Remarks

15-B Prohibition Offences

Year	Place of crime	Number	Remarks

16. Details of births and deaths for the last ten years.

Year	Month	Births		Deaths		Natural increase	
		Males	Females	Males	Females	Males	Females

A brief note on the cause of death :

17. Details of village lands classified by crops :

Year	Name of crop	Extent of land

18. Total population of the village in 1931, 1941, 1951 and 1961.
19. Is the village electrified ?
20. School statistics in detail.
21. What are the common diseases in the village ?
22. Give your impressions of cleanliness.
23. Drainage and sanitary facilities—A note.
24. What is the source of drinking water ?
25. Is outbreak of epidemic frequent and what are the preventive and curative efforts taken to combat them ?
26. Is there a Primary Health Centre or Maternity ward ? Which is the nearest hospital ?
27. Is widow re-marriage allowed by diffierent castes ?
28. What are the sources of irrigation in the village ? Give number and types and brief note thereon including the number of pumpsets.
29. Give the number of temples/mosques/churches in the village.
30. If there is any Co-operative Society in the village, give a detailed note on it.
31. Total livestock in the village as per the 1956 Census and the present position.
32. Is there a Key Village Centre in the village ? If no, which is the nearest Veterinary Hospital ?
33. Is there a cattle pound in the village ?
34. Do the villagers tatoo their bodies ?
35. Do they favour female education ?
36. Are there any ancient monuments in the village ? If yes, give a note on them.
37. Give the current proverbs in the village.
38. Give a note on the panchayat.

Rereational andartistic activities enjoyed by the villagers

I	II	III	IV	V	VI	VII		VIII	IX
Type of activity	*Brief description	Where room placed (if outside, the village name & distance of the place)	Frequency & duration (specify whether daily, monthly, seasonal, etc.)	Extent of active participation of people of the main castes & communities in performance (Many, few, some)	Extent of participation of people of the main caste or communites as audience (Many, few, some)	If activity is in village, do visitors from other village participate ?		What agency sponsors, promotes or finances	Who trains player, etc. (His name, address, caste, occupation)
						Approximate No.	Role player, audience otherwise		
1. Sports & Game									
2. Drama, Music, Dancing etc.,									
3. Cinemas									
4. Films trip, Pu[illegible] Show etc.									
5. Fairs									
6. Festivals									
7. Other entertain[illegible]									

*Indicate nature and season of celebration

Cultural life of the village

I	II	III			IV					V	VI	VII
Names of *clubs, libraries*; drama parties or other cultural organisations in the village	When established	Rough proportion of members belonging to			Office bearers					Brief note on basis of membership (subscription, signing of pledge etc.	Brief note on objective of the organisation	Brief note on activities of the organisation
		Different castes	Different occupational groups	Age	Name	Caste	Occupation	Age	Education			

Village leaders, Members of Panchayat, Priests and other office bearers

I	II								III
Name of Organisation	Members								Remarks
	Name	Caste	Occupation	Age	Since when holding the office	How gained position	Remuneration, if any	Other offices held inside or outside the village	
Statutory Panchayat									
Caste Panchayat (Name of caste)									
Other leaders									
Members of Board of Directors of Co-operative Society									

Village disputes referred to different authorities last year

I	II			III	IV	V	VI
Nature of adjudicating authority	Leading members of each disputant party			Nature of dispute	Decision of the adjudicating authority	Nature of Sanction	REMARKS : (Whether the decision was enforced; whether there is preference for adjudication by particular type of authority in particular type of case, place of trial etc.)
	Caste Panchayat	Name	Caste Tribe				
Caste Panchayat							
Informal Panchayat							
Statutory village Panchayat							
Court							
Others (Specify)							

APPENDIX III

GLOSSARY OF LOCAL TERMS

Sl. No.	*Local Term*	*Phonetic Transcription*	*English meaning*
1.	Bandari	Baṇḍāri	A messenger subordinate to the caste head of Irulars.
2.	Chaparam	Chaparām	A wooden palanquin for carrying the deities.
3.	Golusu	Kolusu	An Anklet.
4.	Irul	Iruḷ	Darkness.
5.	Kalaikothu	Kaḷaikkottu	Weeding hoe.
6.	Kammal	Kammal	Ear stud.
7.	Kannamoochi	Kaṇṇāmūchchi	An indigenous game—"Hide and Seek".
8.	Kanchi Seer	Kanji Sīr	Annual obsequies conducted by Irulars, in which cooked offerings are made to the dead.
9.	Karukku Aruval	Karukku Aṛuvāḷ	A serrated knife.
10.	Katta Manai	Kāṭṭā Manai	A caste-head for a group of Irular villages.
11.	Kazhi	Kaḻi	A solid pudding made out of rice, millet etc.
12.	Kodali	Kōḍāli	Axe
13.	Koduval	Koḍuvāl	A heavy cutting knife.
14.	Koppamanai	Koppamanai	A shed where stone effigies representing the dead are kept.
15.	Kulam	Kulam	Sept.
16.	Kumri	Kumri	A kind of shifting cultivation.
17.	Linguti	Liṅguṭi	A loin cloth.
18.	Mammutti	Mammuṭṭi	A spade.
19.	Mattil	Māṭṭil	A small chain connecting the ear stud and hair.
20.	Miruthangam	Mirudaṅgam	A long double-sided drum.
21.	Mookkuthi	Mūkkutti	Nose screw

Sl. No.	Local Term	Phonetic Transcription	English meaning
22.	Namam	Nāmam	Trident mark worn on forehead by Vaishnavite Hindus.
23.	Nondi	Noṇḍi	A rural hopping game.
24.	Oor Goundan or Oorali or Moopan	Ūr Kaṇḍan or Ūrāḷi or Mūppan	Caste head of an Irular settlement.
25.	Pachchai Kuthirai	Pachchaikkudirai	An indigenous game, known as "Jumping Horse".
26.	Parambu Palagai	Parambu Palahai	Levelling plank.
27.	Pattakaran	Pāṭṭakāran	A supreme caste head.
28.	Poochchututhal	Pūchchūṭṭudal	An initial ceremony in the village festival.
29.	Rayakizhangu	Rāyakiḻaṅgu	An edible tuber.
30.	Salagai	Salagai	A local measure.
31.	Thali	Tāli	Marriage badge tied around the neck of the bride during wedding.
32.	Thatti	Taṯṯi	A bamboo or leaf-woven screen.
33.	Ugadi	Ugādi	A local festival of Hindus.
34.	Uppu Nonbu	Uppu Nōnbu	A festival of feeding cattle with common salt.
35.	Vallikizhangu	Vaḷḷikiḻaṅgu	Sweet potato (Batatas Edulis).

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